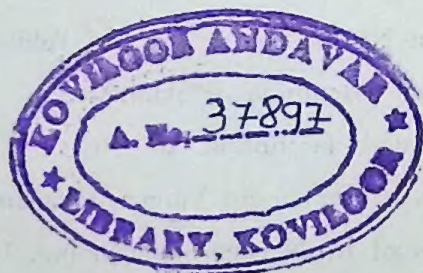


Earliest TAMIL Inscriptions
of Thirunathar Kunru.



34-1

INSCRIPTIONS

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INSCRIPTION 1.

EARLIEST TAMIL INSCRIPTIONS OF
THIRUNATHAR KUNRU.

AIMBATTELANA
SANANNOTRA
SANDRA NANDHIA
SRIGAR NISHIDIGAI

This is the tomb of **Sandranandhi** who fasted for 57 days unto death. This inscription is found at **Thirunathar Kunru** otherwise known as **Mahaveeramalai** in the **Gingee** taluk, S. A. Dist. It is written on a surface well carved out having an area of 20 by 15 inches. This Inscription might have been written by one of the pupils of **Sundranandi Asiriar**. One such inscription of **Ilaiya Bhattarakar** who fasted for 30 days is also found there. The term **Nandhi** clearly indicates that he was a Jain, e. g. **Pavanandi**, **Kanakanandhi**. This is the earliest tamil inscription found in South India written about the 5th or 6th cent. A. D. The Jains came to South India in the 4th cent. B. C. when there arose a famine in North India. Among the Jains there are two sects, namely, **The Thigambaras** (sky clad) and **The Swathambras** (white clad). The founder of Jainism was **Varthamana - Maha. veera** who is said to have been **Thirthangara** according to the Jain puranas and he lived in the 6th cent. B. C. i. e. from 595 to 527 B. C. The Jains of South India lived in various places, namely, **Thirunayur Kunru** (S. A. Dt.) **Ivarmalai** (Coimbatore Dt.) **Yanaimalai** (Madura Dt.) and **Kalugumalai** and other places, (Senthamil Vol. V - pp. 49 written by Mr. Gopinatha Rao.) This inscription first found in 1904. He says that the characters of this inscription resemble those that are found in the inscriptions of the Bombay State. He further says that we do not know the reason why the Jains who work hard for the liberation of mankind committed such an act of self mortification.

INSCRIPTION: 2.
Vol. II, Part III, pp. 361.

UDAYENDRAM PLATES OF NANDIVARMAN PALLAVAMALLA.

The inscription consists of two distinct portions—a grant of the Pallava king Nandivarman Pallavamalla in the Sanskrit Language and the Grantha Character and a short inscription of the time of the Chola king NADICAIONDA KOPARAKESARI VARMAN in the Tamil language. The Grantha and Tamil alphabets of the inscription are more modern than that of other Pallava grants and even than that of two other copper plate inscriptions of MADIRAIONDA KOPARAKESARI VARMAN, consequently the plates are either a forgery or they are a copy, made at a later date, of two inscriptions, one of NANDIKESARI VARMA PALLAVAMALLA and one Madiraikonda Koparakesari Varman the originals of which are not within our reach. The Sanskrit portion of the inscription records, that, in the 21st year of his reign the Pallava king NANDIVARMAN, surnamed Pallavamalla granted a village to one hundred Brahmanas. This grant was made at the request of one of his military officers named UDAYACHANDRA who belonged to the race of Puchan that had been in the hereditary service of the Pallava race and who resided at the city of Vilvala on the river of Vegavathi. The three opening verses refer to the God Sadasiva, the chief UDAYACHANDRA and the race of the Pallavas respectively. Then, follows, in prose a geneology of the reigning pallava king. A point which might induce us to stamp the UDAYENDIRAM plates as forgery is discussed in page 363 of this volume.

The most interesting portion of the inscription is the account of the services which UDAYACHANDRA rendered to his royal master. The remainder of the prose portion enumerates the Brahman donors is, however 63 and that of the shares one hundred and thirty

three. This discrepancy is a third point which suggests that the inscription may be forgery.

A. SANSKRIT PORTION.

Hail ! Prosperity !!

(verse 1) I bow my head devoutly to Sadasiva, who is seated in the position of profound meditation on the peak of the Sumeru mountain for the welfare of three worlds, whose two eyes are the sun and the moon, who is united with Uma, who has conferred splendour on UDAYACHANDRA, (and) who wears matted hair.

(verse 2) Let him remain for a long time, the glorious lord of Vilvalapura, (the ornament of the race of Puchan), who has conferred the kingdom on the Pallava (king) on many battlefields, who is benevolent, who is a chastiser of hostile armies (and) who is renowned on earth!

(verse 3) Let it remain in the world for a long time, the race of the Pallavas, whose feet (tender) as sprouts, are bending under the weight of the water (poured out) at donations, (and) who have driven away (even) the slightest calamity by the multitude of (their) excellent virtues!

(L. 8) From the supreme soul was produced Brahma, from Brahma, Angiras, from Angiras, BRIHASPATI, from BRIHASPATI, Samyu, from Samyu BHARADVAJA, from BHARATVAJA, DRONA, from DRONA ASVATHAMAN, the splendour of whose power was immeasurable, (and) from him, Pallava, who drove away (even) the smallest calamity from (his) race.

(L. 11) In the race of Pallavas, which thus flourished in an uninterrupted line of regular descent, (was born) SIMHA-VISHNU, a devout worshipper of Vishnu, from SIMHAVISHNU, MAHENDRA-VARMAN, whose valour equalled (that of) MAHENDRA, from him NARASIMHAVARMAN, who destroyed (the city of) Vatapi, just as Agastya destroyed (the demon) Vatapi, (and) who frequently conquered VALLABHARAJA at PARIYALA, MANIMANGALA, SURAMARA and other (places). His son (was) another MAHENDRA-

VARMAN II. From him (came) PARAMESWARA VARMAN, who defeated the army of Vallabha in the battle of Peruvalanallur; from him, NARASIMHA VARMAN II, who was a devout worshipper of Maheswara and a great patron of Brahmanas. His (son was) the very pious PARAMESWARA VARMAN, whose beauty (darsana) surpassed (that of all others), just as Parameswara (siva) has (one) eye (darsana) more (than all others.)

(L. 19). The son of this PARAMESWARA VARMAN (was) he who was a conqueror of all, like BHARATHA, who was immovable, like (Mount) Meru, who broke the opposing (masses of) darkness by his own rays; who was versed in all the fine arts (kala), just as the (full), moon possesses all digits (kala); who lowered the pride of Nriga, Nala (of) Nishada, Nahusha, Nabhaga, Bhagiratha and Nabhaga, Bhagiratha and other (kings); whose powerful right arm had become spotted by showers of steams of rutting-juice, which oozed from the temples (of the elephants) of hostile kings; whose great fame, (which resembled) a group of white water-lilies, filled (all) quarters; whose lotus feet were rubbed by the multitude of the diadems of prostrate kings; who resembled Cupid in beauty, the king of Vasta (in the knowledge of) elephants, Nagula in (the management of) horses, Arjuna in (the use of) the bow, (and) Drona in archery; who was versed in poems, dramas and stories; who was skilled in the Bindumati, gudhachaturthapada; Prahailika, aksharachyataka, matrachvutaka and similar (verses); who was a treasury of policy, a vessel of wealth, free from spots, a destroyer of the power of the kali (age), (and) devoted (to liberality) as the Kalpaka (tree) :-

(V. 4) The virtuous Nandivarman, (the lord of the Pallavas of (is) the death of enemies, a cupid to women, unconquerable by armies rich in virtues, the refuge of subjects, (and) a kalpa tree to good men.

(V. 5) Breaking in battle an army of elephants by sharp arrows this king, the lord of men (and) hero in war, shines like the sun, the friend of the lotus, who gradually breaks the mass of darkness by the bundles of (his) rays (and) rises over the mountain.

(V. 6) Until the end of the world, the favourite (ornaments) on earth of this renowned lords, the banner of the Pallavas, are the

following:- the victorious bow (which is) the ornament of (his) hand, (and) the rutting juice of hostile elephants at head of battles, (which is) the unguent of (his) body.

(L. 36.) His son was NANDIVARMAN, the lord of men, the lord of the earth, the statesman, the wrestler of the Pallavas (Pallavamalla).

(L. 37). While this lord of men was ruling the earth, in the year which was completing the number twenty one (of the years of the reign) of this same NANDIVARMAN, a request was made to the lord (viz.) NANDIVARMAN by the chastiser of hostile armies the excellent hero, called UDAYACHANDRA, who was the lord the river Vegavati, the banks of which are adorned with bowers of areca-palms, (pakku marangal) coconut-trees, mango trees, palmyras, hintala, tamala, naga, numnaga, red asoka, kuruvaga, madhavi, karnikara and other trees, (and) which smells of saffron that has come off from the tips of the breasts of proud women, whose minds are intoxicated with passion, who was the lord of the city called Vilvala, which is the ornament of whole world, (and) the bazaar roads of which are covered with copious drops of hostile elephants, which resemble clouds,, black like ink, in the rainy season, who was born in the race of Puchan, which had been handed down by (i. e. had been in the hereditary service of) the uninterrupted succession of the Pallava race, who, when he perceived that Pallavamalla was besieged in Nandipura by the Dramila princes, unable to bear this, like visible death of the crowd of the enemies of Pallavamalla, slow with (his) sharp sword, which glittered like the petal of a water-lily, the Pallava king Chitramaya and others, who defeated the hostile army on the battle-fields of Bimba (wana), Chutavana, Samkaragrama, Nellur, Nelvely, Suravarandur and so forth, and (thus) bestowed the whole kingdom many times on the Pallava, who, while his strong arm became adorned with the copious rutting juice which is oozed out at (his) collision with the pair of tusks of the elephant on which the leader of the Sabara army was mounted, split (the head of) the opposing Sabara king, called UDAYANA, in the terrible battle of

Nelveli, which could hardly be entered by a common man, and seized (his) mirror-banner made of a peacock's tail, who, in the Northern region also, pursued the Nishada chief, called Prithivivyaghra, who, desiring to become very powerful, was running after the horse of the aswamedha, defeated (him), ordered (him) out of the district (Viahaya) of VISHNURAJA, (which) he subjected to the Pallava, and seized faultless pearl necklaces of excellent lustre an immeasurable heap of gold and elephants, (and) who destroyed (the fort of) Kalidurga, which was protected by Goddess Kali, and defeated the Pandia army at the village of Mannaikudi.

(L. 62). At his (Udayachandra's) request, (king Nandivarman) gave, in order to reward (the deeds of) the edge of the sword of him who had bestowed the whole kingdom (on his lord), to 108 Brahmanas the village of Kumaramangala vellattur in the Paschimasrayanadi-vishya, and two watter-livers (Jalayantra) in (the village) korragrama, having conferred (on the granted village) the (new) name of UDAYACHANDRAMANGALAM.

(L. 65). The eastern boundary of this (village is) a small river. The southern boundary (is) on the north of (the village called) SAMUDRADATTA-CHATURVEDIMANGALAM, (and) on the north of the (the tank called Chakratirtha, (going) to the west from this, on the north of the temple (deva-griha) of korragama, (going) to the west from this, on the north of the north western boundary of the previously (mentioned village of) Samudradatta - Chadurvedimangalam (and) of (the tank called) Uragehrada, (and going) to the west from this, the southern side of (the hill called) Anadutpalachala. Its western boundary (is the hill called) Lohitagiri, going north from this, the western boundary is on the east of (the hill called) Velalasikhara, (and) on the west of (the hill called) KRISHNASILA-SILOCHCHAYA, (the cave called) RANHINAGUHA. The north western boundary (is the tank called) SINDHUVARAHRADA. The northern boundary (is) on the south of the southern boundary of the village called KANCHIDVARA. The north eastern boundary (is) the river KSHIRANADI

(L. 74). (The king) gave the land included within these four boundaries, with the use of the water of the rivers and canals, with all exemptions, having expropriated others (viz Jains herelion) whose observances were not in accordance with the law.

(V. 7) As long as the sun moves in the sky, As long as as the mountains stand, (and) as long as the moon and the stars endure so long let the race of Puchan remain !

(V. 8). The poet Parameswara who was the son of the illustrious Chandradeva (and) was born from the race of Madhavin, made the peotry of the (above) eulogy (Prasasti.)

B. TAMIL PORTION.

(L. 105). In the twenty sixth year (of the reign) of MADIRAI KONDA KOPARAKESARI VARMAN, we, (the members of) the assembly (sabha) of UDAYACHANDRAMANGALAM. and we, (the members of) the assembly of Kanchivayil, alias IGAUMARAI-MANGALAM, (have agreed as follows):-

(L. 108). We, (the inhabitants of) these two villages, having joined (and) having become one, shall prosper as one village from this (date).



THE TRIPLICANE INSCRIPTION OF THANTHIVARMAN.

Introduction:- This inscription consists of 19 lines of Tamil prose and is dated during the reign of king THANTHIVARMAN MAHARAJA who was ornament of the Pallava kings and belong to the Bharadhvaja gotra. There is thus no doubt that THANDHIVARMAN belonged to Pallava dynasty.

The object of the inscription is to record that the priests of the Triplicane temple and that in consequence the equivalent of the interest of (45) Kadies of Paddy fell short in the rice offerings presented to the god. A certain Pugalthunaivijayan () gave 30 Kadies of paddy and five Kalanju of gold. The interest on 45 Kadies of paddy apparently amounted to 5 Nalis every day or $18\frac{1}{2}$ Kalams per year. The five Nalis per day of paddy was converted into two Nalis of rice to be offered to the god at night. If this failed, the masters share in certain other fields was to be utilised for the offering. A lamp stand, cup, and a pot are particularly mentioned as descreeing to be taken care of probably because they were special gifts of the donar, PUGALTHUNAI VIJAYAN.

TEXT.

(TAMIL PORTION)

(English Portion) The Triplicane temple was built by NANDI-
VARMA PALLAVAMALLA - father of THANDIVARMA Emperor;
the father of THANDIVARMAN'S mother was Dandi Durga, the
Rashtrakuta king () PUGALTHUNAI VIJAYAN.

A glimpse of the affairs of the management of temple by the priests during the last days of the Pallava Rule. The price of paddy and the system of the pujas in the temple is brought to light.

TRANSLATION.

Hail ! Prosperity ! In the 12th year of the increasing years of the glories **DANTICARMA MAHARAJA**, who was the ornament of the Pallava family (and) the Lord adorning the Bharadvaja gotra the priests of the Thiruvellikeni (temple) having mortgaged the field in Karumacheri, the offering for the God according from the interest of 45 Kadies of paddy fell short. Pugalthunai-Vijayan gave 30 Kadies of paddy and 5 Kalanju of gold redeemed (the field) and made (it) his own. With too Nalies of clean pounded rice (made) from five Nalies of paddy (the interest on 45 Kadies of paddy per day) **SANGASARMAN, SATHISARMAN** and the younger **SATHISARMAN** shall present the night offering. If this fails we shall present the offering out of the masters share in Avippulam Thethan field and **KARIKILAN'S** field. Having agreed that anyone concerned in this charity might do what the king could to carry it out, we gave (it) the Elam lamp, the cup and the metal pot have to be taken care of.



TWO PANDIA COPPER PLATE GRANTS FROM SINNAMANUR

Introduction:- The plates are reported to have been found about 20 or 25 years ago in a Vishnu temple (under the ground) at Sinnamanur, Periakulam Taluk of the Madura Dt. The bigger two sets consist of 7 copper plates. These plates are numbered with the Tamil numerals 2 to 8 — shows the first plate is missing — the last plate ends with the word 'KARKULATHIL' also shows that one or more plates are lost. The smaller set consists of 3 thin plates.

Both sets of plates use the Grantha alphabet wherever Sanskrit verses and Sanskrit words occur and the Tamil vattelutthu where the Tamil language is employed. The palaeography of the smaller set of plates does not differ much from that of the plates of PARANTHAGA NEDUN-JADAIAN. In the matter of their vattelutthu writing the smaller and the bigger Sinnamanur plates are far separated by time and the palaeographical differences are apparent. The Tamil portion of the inscription begins with line 76, praising the Pandya kings who belonged to the lunar race and who bore the crest of the double fish. He had Agastia as their family preceptor and counted Siva as one of the family members. Many other incidents, mostly mythical are also registered of some of the early kings. After these kings had passed away there came a king named Parankusa who defeated the Chera king at Nelveli and the Pallava at Sankaramangai. The exact relationship of Varaguna Maharaja to his predecessor Rajasimha and the relationship of VARATHUNGA VARMAN to PARACHAKRA KOLAHALA was not specified. From the Sanskrit portion we learn that Maniyachi which may be identified with the well known junction of the S. I. R. was surnamed TISAICHCHUDARMANGALAM. The

vinnappam — The chief revenue officer. The three officers who according to the Sanskrit portion were to witness the demarcation of the boundary line are stated in the Tamil portion to have been the KANAKKAR, the demarcation itself being done by the NATTAR. The southern boundary of the village granted which commences at the end of 8th plate must have been continued on the next, which is however missing. The notable thing in the inscription is that to mark the boundary the female elephant was used.

TAMIL PORTION.

(L 76). Hail! Prosperity! MAY the prosperous family of the Pandyas live long — (the family) which came forth commencing with white moon enthroned on the brilliant plaited hair of Hara (i. e., Siva), and a born (from the milk ocean) along with the Goddess of prosperity, the pure ambrosis, the Kaustubha (gem) of lustre like that of the sun's and that single elephant (the Airavata) of flowing rut; (a fit object of praise for the people of the four quarters which possesses the four (divisions) of the earth; which was justly extolled by Bharadvaja and other (sages), which was beyond the reach of enemies; whose commands bore (the seat of) the double fish, which had for its family priest (the sage) Agastya unequalled glory; which has been in the existence through aeons and which counts (among the members) the one over lasting Being.

(L. 84). After many great kings and emperors born in this (family) who ruled right up to the boundaries of the heavens, (such as) he who churned the billowy ocean and obtained nectar; he who bated in a single day in the four oceans, causing admiration to the people of four (divisions of) the earth, who with a crown (bedecked) with gems of faultless lustre, wore (also) an anklet of white conch; he who went round the globe of the earth; he who sent ambassadors on several occasions to the gods of matchless victory; he who carried away the garland of Rakasana (i. e. Indra); he who, appearing with ornaments of valuable gems, mastered the Tamil (language) of the south; he who by throwing a sharp edged javelin caused the quick return of the sea; acquired the name puliyan; who gave any thousands (of gifts) of the golden hill (Meru) he who stood firmly in the field

(of battle) at Pali and obtained the name Panchavan, he who founded the prosperous city of Madura and built (a surrounding) wall for it; he who with the supreme intelligence of his mins, was profoundly versed in the beautiful Tamil and Sanskrit and became the foremost among scholars; he who led the elephants in the Bharata (war) so as to destroy the great chariteers in a hill battle; he who relieved Vijaya (Arjuna) from the curse of Vasu; he who drove (his enemies) to the forest so that they might be scorched up and destroyed (there) and had the blameless (royal emblems) of the big fish, the tiger and the bow engraved on the ton of the Northern Mountain (i. e. the Himalayan); he who securing the services of huge giants restowed many tanks and relieved the country from disease and pinching hunger; he who with a dreadful sword cut off the heads of two kings that advanced against him in the battles of — at Chitrmuyari and Talaiyalanganam and stopped the dance of their (two) headless trunks and he who had the Mahabharata translated into Tamil and had established the "Sangam" in the town of Madura had rulrd the circle of the earth and had passed away.

(L. 104). Then (came) Parankusa, the king of Panchavas (i. e. pandyas) who saw the back of the Chera king (Villavan) at Nelveli and that of the Pallava (king) at Sankaramanzai of exitensive pleasure gardens. His grandson (was) RAJASIMHA, the lord of kings (Next came) king VARAGUNA MAHARAJA whose feet (wearing) anklets are worshipped by monarchs. His son was PARACHAKRAKOLAHALA, who bore the burden of the earth, who wore (a victorious garland of) never fading vagai (flowers) at kunnur, surrounded by) gardens of delightful fragrance, at Singalam and at Villinam, who firmly wielded his sceptre and who shining with the prowess of the sun and shooting from (his) bow string sharp and deadly arrows on Ganga, Pallava, Chola, Kalinga, Magadha and other (kings) that came to give battle and opposed (him) at Kudamikkil of fragrant and blooming flower gardens and made them bathe in a big river of blood.

(L. 113). (Next came) Varagunan, the lord of kings, whose feet were worshipped by kings (wearing) jingling anklets on their legs, and who by (his) beautiful long arms resembling hills, made the earth his own.

(L. 115) His younger brother, the glorious warrior PARANTAKAN SADAIYAN, the king whose conduct (followed the rules prescribed by) Manu, who wore many golden ornaments, who put on a golden crown decorated with gems, who showed arrows from (his) powerful bow so that the elephant troops whose (long) trunks touched the earth, the horse battalions and the infantry (of the enemies) fell on the earth at (the battle of) Sennilam, who captured at Kharagiri crowds of files of powerful elephants of enemy kings and won a battle at Nilamber, who had destroyed the extensive Pennagadam, who with the help of a single powerful prancing horse, won battles in the extensive Kongu (country), who performed many (gifts) of devadana (lands) and restored many bramhadeva (grants) and who subdued the whole of India (Naval Thervu), having also gone to heaven

(L. 123) The first son of the goddess of the (lotus) flower (i. e. Lakshmi) called Vanavanmadhevi, was he the king of the Minavar, (i. e. Pandyas) RAJASIMHA VIKATAVADAVAN, who having himself borne (easily) by the strength of his broad shoulders, the great burden of the circle of the earth which the lord of serpents (i. e. Sessa) bears with much difficulty by his thousand heads, became distinguished as the strong armed that relieved the Serpent Lord of (the pain of) carrying the earth," who at Ulappinimangalam pierced the bodies of the enemies that attacked him, and gave (their) blood, the superior (position) of becoming the scented cosmetics of the Goddess of Earth, who sounded his drum when the king of the Tanjai (country) (full of) water flowing from sluices, ran away surrendering his arms at Naipur which was filled with mountain like battalions, who commenced his battle at the big city of Kodumbai where the assembled (enemy's) forces, vast like the roaring ocean, dispersed suffering affliction, whose looks caused (the town of) Vanji with walls surrounded on all sides by flower-gardens (and situated) on the northern bank of the Kaveri (Ponni) abounding in water to be consigned to lames, and whose eyes which became red (with anger) made to dance the headless bodies of the heroes that opposed him, who like the Kumaran (Skanda) of the high cock-flag, swelled with rage and displayed the strength of (his) galloping steeds by destroying in the battle at the beautiful and well watered town on Naval the crowds of elephants, horses and footmen of the

lord of the southern Tanjai (country). (His) victorious flag reaching the sky, his sceptre wielded (right) up to the ends of quarters, acquiring the bridled horse, the chief mountain and the blood-red garland, was enjoying the pleasure of Mahendra with his prosperous sons worshipping at his feet, the king VIKATAVADA, the lord of Prosperity, who marked the chief of mountains with his fish emblem the crest jewel of kings, this lord of the south (Tennan) of many brilliant virtues having founded with pleasure in every direction numberless Brahmadeva, numberless Devadanas and numberless Pallichchandam.

(L. 143). Being pleased to stay in the town of Chulai (situated) in Rajasingapperunagalam, abounding in wreath of water lilies and resembling the noisy ocean which was formerly founded by himself in the 14th year opposite the 2nd year of his reign, the Brahman—Bhaskaran Setti who was like the lotus born (Brahma) and was praised by all, the son of the virtuous Bhaskaran, the chief of the noble and illustrious race of the Settis, the foremost of the Ombalavas of the Agnivesya — kalpa and the Kumara - kausika gotra (living) in the village kottarapolil named Puttur in the watery Miyundara (district) (which was included) in the big (district of) Koluvur kurram, having obtained as akabhoga the Brahmadeva consisting of the place (called) Tisaichchudarmangalam in Vada-Kakavali Nadu, by the grace of the Pandya king the glorious Paranthagan Sri Viranaranan.

(L. 155). The chief of kings mentioned above, the illustrious RAJASIMHAVARMAN, the sovereign whose umbrella touched the sky, desirous of doing some good to Parantaka the famous son of BHASKARAN SETTI (i. e. Setti son of Bhaskara) who walked in the path of the virtuous, kausika of Sengudi (surrounded by) a forest lotuses, the friend of the created beings and the home of good qualities, was pleased to kindly confer as EKHABOGA BRAHMADEVA together with Karanmai and miyatchi (the village Narcheygai) Puttur in Ala-nadu of beautiful streams of cool water which he was pleased to found calling it MANDARAGAURAVAMANGALAM after his own name.

(L. 162). The Vinnappam (of this grant) was Sadayapiran Bhattasomayajin of Pullamangalam in Sola-nadu, the Ainapti (anai-al) of

the grant, was kurrangon of Vembarrur in kalavalinadu, the chief warden kudikaval - nayakan) was kuman of kura in kil Vembanadu and the and the accountants were Nakkan — Kandan of Siru — sevir in Thirukkannappar — kurram, Pataran — cholai of Tunjalur in Naduvir— kurram (a sub-division) of Milalaik - kurram and Non-velan of Perungakkur (near) Kalattirukkai.

(L. 167). The recidents (nattar) of Ala nadu being appointed to mark the boundary line, the female elephant was led around and the (following) four big boundaries were thus (marked). The eastern boundary (was) to the west of Suruliyaru, the southern boundary (was)in Karkulam.



INSCRIPTION No. 5.

Vol, III part III

INSCRIPTION No. 89 OF THE TIME OF
ADITYA I.

Introduction;- The inscription registers a gift of 100 sheep for a lamp by KADAMBAMADEVI, the wife of the chief VIKKI ANNAN who was the recipient of several royal honours and of the hereditary title SEMBIYAN TAMILAVEL from the Chola king RAJA KESARIVARMAN who over ran Thondai Nadu and was the conqueror of the king that possessed many elephants and from the Chera king (Sthanu Ravi).

The Thiruvallangadu plates state that the Chola king ADITYA I defeated the Pallava APARAJITA and captured Thondai Mandalam from him. We also know that Aditya's son PARANTAKA I was called PARAKESARI VARMAN and there is not therefore much doubt that the RAJAKESARI VARMAN referred to in this inscription is ADITYA I. The fact that he and the Chera king Sthanu Ravi conferred honours on VIKKI ANNAN suggests that these Chera and the Chola kings might have been contemporaries.

TRANSLATION.

Hail! Prosperity! One hundred sheep were given for a perpetual lamp to the Mahadeva (i. e. Siva) of THIRUNEYTHANAM by KADAMBAMADEVI, the wife of VIKKI ANNAN who had received a (feudatory) throne (tavisu) fly-whisk, palanquin, drum (timilai) mansion, ponagam (sumptuary allowance), bugle, an army of male elephants and the hereditary title of SEMBIYAN TAMILAVEL from RAJAKESARI VARMAN, the Chola (king) who over ran Tondai Nadu and from the KOKKANDAN of (i. e., the conqueror of kings that possessed) many elephants, the Chera king (Seraman) STHANU RAVI. (The assembly of) all Maheswaras shall protect this (charity).

INSCRIPTION No. 6.

Vol, 3 part III

INSCRIPTION No. 91 OF THE TIME OF
ADITYA I.

THIRUNAGESWARAM.

(Line). Hail! Prosperity! In the 2nd year of (the reign of) king RAJAKESARIVARMAN, we, the great merchants (nagarattom) of Kumaramarthandapuram in Traimur - nadu on the southern bank (of the Kaveri river), assigned and gave, with the consent of the guild, the income of every alternate year from the collection (varavaigal) which we, the merchants, are receiving on account of the flower gardens on the eastern and western sides of this Palli (temple), for benefit of the repairs (pudukuppuram) to the sacred enclosure called MANNAKUMARAMARTHANDAN and the gopura of owes (i. e, built by us) in (the temple) Miladudaiyar Palli in this village.

(L. 22), Should we, as a guild or a single individual (of the guild), propose to appropriate these collections (presented to the temple), the person among us who is (them) in charge of this palli (temple) might levy and (fine of) gold himself and realise (it) from him openly at any place he likes, besides, the (culprit) shall incur the sin of one who kills one thousand tawny cows on the Banks of the Ganga. We, the great merchants of KUMARAMARTHANDAPURAM, have thus assigned and given (the above mentioned gift) to last as long as the moon and the sun (endure).

INSCRIPTION No. 7.

A. S. R. 1904 - 5 pp. 131.

(UTTARAMALLUR)

UTTARAMERUR INSCRIPTION OF
PARANTAKA I.

Introduction:- UTTARAMALLUR is a village $10\frac{1}{2}$ miles north west of Madurantakam station on the Chenglput — Villupuram section of S. R. There are seven temples in the village of which bear inscriptions of these, the Vaikundaperumal is the most important as it is full of ancient epigraphs belonging to the Pallava, Ganga - Pallava and Chola dynasties. The Name of the village in all these earlier records in Uttameru — Chatur — Vedimangalam i. e., the Brahmana Settlement called after the 'Northern Meru'. As the similar name 'Prabhu Meru' is used for a western Ganga king Uttaramerur may be taken to be the surname of some ancient Pallava or Ganga — Pallava king who founded the village. But the analogy of Dakshina-Meru, which was the name in ancient times of the Siva temple at Chidambaram in the South Arcot Dt., would let us to suspect this derivation of the name of the village. The mythical mountain of meru is supposed to be of gold and the Siva temple at Chidambaram probably got the name 'Southern Meru' after its gilding either by the Chola PARANTAKA I, the king in whose reign the two subjoined inscriptions were engraved or by the anterior (Pallava) king HIRANYAVARMAN. None of the temples of Uttaramallur is gilded at present and neither is there any tradition about any of them having been gilded in ancient times. Besides in other similar compounds ending in (Chaturvedimangalam) denoting names of villages, the first member is almost invariably either the name or the surname of a king or a chief. Consequently it may be concluded that the village of Uttaramallur was called Uttaramerur Chaturvedimangalam after a king whose name or surname was Uttameru. We have at present no

evidence to ascertain either the name of the king who bore this title or the dynasty to which he belonged.

Of the 71 inscriptions copied in 1898 in the Vaikundaperumal temple at Uttaramallur the subjoined two throw some light on village administration in South India in the 10th century A. D. They are engraved in the west wall of the temple close to one another. The second inscription, a space about 23 feet by 4 and the first one foot 10 inches by 3 feet. The writing is well executed and the characters are Tamil and Grantha of the regular type of the period to which they have to be assigned.

The language is Tamil prose intermingled with a number of Sanskrit words written in Grantha. A few Tamil words are also written in Grantha. There seems many peculiarities in the language which is not seen in Modern Tamil. Doubling of the consonants occurrence of vulgar forms, logically wrong words are met with in these inscriptions.

The Chola king PARANTAKA I in whose reign the two inscriptions were engraved, was a strong and powerful ruler. He took Madura and defeated the Pandya King RAJASIHA. The capture of Madura was perpetuated with the title 'MADIVIKONDA. His proper name was PARAKESARIVARMAN and in order to distinguish himself from his grand-father VIJAYALAYA, epithet conqueror of Madura was added. In the north his dominions extended as far as Kalahasti in N. A. Dist. The Chola dominions in the west must have been strengthened by the marriage with the daughter of the Kerala king. Inscription belonging to the latter part of his reign add the conquest of Ceylon.

It may therefore be supposed that PARANTAKA I was undisputed sovereign of the greater portion of the Tamil country. The foregoing facts warrant the belief that the Chola dominions enjoyed peace during the reign of PARANTAKA I and that he could therefore devote his time to questions of internal administration.

It will be seen that the later one (B) dated in 920—21 A.D. is drafted with much more care than the earlier one. (A) one point

that it common is both in the implied indignation against the committee members who had just then vacated the office and who appear to have brought the administration of the village into disrepute. They must have embezzled communal funds and would not submit themselves to any sort of scrutiny. The wholesale condemnation in A of committee members who held office at the time the rules were made, is sufficient evidence on the point. This clause must have been operated harshly during the second year of its introduction and must have restricted the choice within a small number, who might not possess all the requisite qualifications. In view of this difficulty better counsel to be provided in 920--21 A. D. and the prohibition was restricted only to defaulting committee members and their relations.

The latter inscriptions may be divided into the following sections:-

1. Qualification of committee members.

2. Disqualified persons.

(a). Defaulting committee members and their relations however remote. (b) Incongruous sinners and their relations however remote. (c) out castes until they perform the necessary expiatory ceremonies. (d) Those who are mentally or morally disqualified. (e) Those who are themselves disqualified but do not transmit their disqualification to their relatives.

3. Method of selection committee members.
4. Number committees to be appointed annually.
5. Two others which were perhaps not annually appointed.
6. Appointment of accountants.

It will thus be seen that the document was drawn up with a definite plan and follows a natural order in the arrangement of its various parts.

The duties performed by the committees are not known precisely. The names of some of them indicate roughly their spheres of work. For instance the tank committee was probably entrusted with the annual removal of silt, occasional repairs, investment or endowments made to tanks and similar questions. The gold committee probably regulated the currency - committee members were expected to take an active part in discussing questions brought before them.

age restriction, the educational property qualifications laid down, and the principle of membership by rotation are items which may commend themselves even to modern administrations. The method adopted for choosing committee members is one of casting lots, which was followed by all primitive communities.

A

TRANSLATION.

(L. 1 - 3). Hail! Prosperity! In the 12th year (of the reign) of king PARAKESARIVARMAN, who conquered Madirai (Madura). We (the members of) the assembly of Uttarameru Chadurvediman-galam, made the folloing settlement in accordance with the order (conveyed) in the royal letter (addressed) to our village - Tattasur Muvendavelars sitting (with us) and conversing (?) the committee for Choosing once annually from this year onwards (members for) the "annual committee" "garden committee" and "tank committee"

(L. 3 - 6). There shall be thirty wards in (there) thirty wards, the residents of each ward shall assemble and write down names for pot - tickets (kudarmvolai) from (among the residents) who have not been on (any of) the committees for the last three years and who are not close relations of the great men (just) retired from the committees, (the name may be put down of any) one who owns more than a quarter (vali) of tax-paying land, is living in a house built on his own site, or below the age of sixty and above thirty, is known to be learnt in the vedas and sastras and to be conversant with business, possesses honest earnings and has a pure mind.

(L. 6 - 9). (The tickets bearing the names) shall be collected in (each) street (Seri); (one) pot ticket shall be caused to be drawn up a young boy, who cannot distinguish any forms, and thus one name obtained for each of the twelve streets. The twelve men (thus chosen) shall constitute the "annual committee" subsequent to this, pot tickets shall be drawn for the garden committee similarly and the twelve men (thus chosen) shall be the garden committee the remaining six pot tickets shall represent the tank committee!

(L. 9). The three committees doing duty (after this appointment) by drawing thirty pot tickets (shall continue) for full three hundred and sixty days. The committees to be appointed after they retire shall be chosen by allotting pot tickets to (each) ward (kudam) and by drawing pot tickets according to the order of settlement. The relation of those who have been on the committees. Reciprocally in the streets!.....names shall not be written on the pot tickets and put (into the pot).

(L. 10). For the Pancavara committee' and the gold committee, thirty pot tickets shall be allotted to the thirty wards and one man (shall be chosen) in each of the (twelve) streets by drawing pot tickets. Out of the twelve (thus chosen) six shall form the 'Pancavara committee' and six the gold committee!

Thirty wards those that live in each ward shall assemble and shall choose for 'pot tickets' (anyone possessing the following qualifications).

- (a) He must wore more than a quarter (vali) of tax paying land.
- (b) He must live in a house built by his own site.
- (c) His age must be below 70 and above 35.
- (d) He must know the Mantrabrahmana i. e., he must know (it) by teaching others.

III. EVEN IF ONE OWNS ONLY $1/8$ veli of land (he shall have) his name written on the pot ticket to be put into (the pot) in case he has learnt one Veda and one of the bhasyas by explaining (it to others).

IV. Among those possessing the foreign qualities)

(1) Only such as are well conversant with business and are virtuous shall be taken and (2) one who possesses honest earnings whose mind is pure and who has not been on (any of) the committees for the last three years shall (also) be chosen.

(L. 4 - 6) One who has been on any of the committees but has not submitted his accounts and all his relations specified below shall not have (their names) written on the pot - tickets and put (into the pot.)

- 1, The sons of the younger and elder sisters of his mother.
- 2, The sons of his paternal aunt and maternal uncle.
3. The uterine brother of his mother.
4. The uterine brother of his father.
5. His uterine brother.
6. His father - in - law.
7. The uterine brother of his wife.
8. The husband of uterine sister.
9. The sons of his uterine sister.
10. The son - in - law who has married his daughter.
11. His father.
11. His son.

(L. 11). Those who have once served on (any of) the committees other than the 'annual committee' shall not have pot - tickets (with their names) put (into the pot) in choosing ones for that committee subsequently.

(L. 11 - 12). The royal letter which the lord of gods the emperor, the glorious VIRANARAYANA, the glorious PARANTAKA DEVA alias PARAKESARIVARMAN was pleased to issue to the effect that committees should from this year forward be invariably chosen in this way, by drawing pot tickets, for ever and as long as the moon and the sun having been received and made known to us. We (the members of) the assembly of Uttarameru Chaturvedimangalam, made this settlement. Tattanur Muvendavelan sitting with us by royal order in order that the wicked men of our village may perish and the rest may prosper.

B

TRANSLATION.

(L. 1 - 2.) Hail! Prosperity! on the sixteenth day of the fourteenth year of king PARAKESARIVARMAN, who conquered

(Madirai) Madura, whereas as a royal letter His Majesty, our lord, the glorious VIRANARAYANA the illustrious PARANTAKADEVA the prosperous PARAKESARIVARMAN, was received and was shown to us, we, (the member of the) assembly of Uttarameru Chaturvedimangalam its own Sub-division of Kaliyar Kottam - Kangai Konda Kramavitta- alias Somasi peruman of Sriranga Nagar in Purangarambu Nadu (a district) of Chola country, sitting (with us) and convering (?) the committee in accordance with the royal command made a settlement as follows according to (the terms of) the royal letter for choosing once every year from this year forward (members for) the 'annual committee', 'garden committee' and 'tank committee'

(L. 2 - 3) There shall be thirty words. II in these.

(L. 6 - 9). A. Once against whom incert. (agamyagamana) on the first four of the five great sins or recorded, and

B. All his relations above specified shall not have (their names) written on the pot - tickets and put into (the pot)

C. One who has been out cast for association (with low people) shall not until he performs the expiatory ceremonies, have (his name) chose for the pot ticket

D. One who is feel hardy.....shall not have (his name) the pot ticket to be put into the pot.

E. One who has stolen the property of others shall not have (his name) written on the pot ticket to be put into (the pot).

F. One who has taken forbidden dishes (?) of any kind and who has become pure by performing the ghee exproation (?). Shall not to the end of his life have (his name) written on the pot ticket to be put into (the pot) for the committees.

G One who has committed son and has become pure by performing expiatory ceremonies.

H. One who having been a village pest has become pure by performing expiatory ceremonies.

I. One who is guilty of incest and has become pure by performing expiatory ceremonies. All these thus specified shall not

to the end of their lives, have (their names) written on the pot ticket to be put into (the pot) for (any of the committees)

(L. 9 - 11). Excluding all these, thus specified, names shall be written for 'pot tickets' in thirty wards and each of the wards in these twelve streets of (Uttaramallur) shall prepare a separate covering ticket for (each of the) thirty wards bundled separately. (These packets?) shall be put up into a pot. When the pot tickets have to be drawn a full meeting of the great assembly including the young and old (members) shall be convened. All the people priests (nambimar), who happen to be in the village on the day, shall without any exception, what even, be caused to be seat up in the hall, (where) the great assembly (meets). In the midst of the pots, looking upwards so as to be seen by all people one ward i. e., the packet representing it) shall be taken out by any young boy standing close, who does not know what is inside and shall be transformed to another (empty) pot and shaken. From this pot one ticket shall be drawn (by the young boy) and made over to the arbitrator (madyasta). While taking the charged thus given (to him), the arbitrator shall receive it on the palm of his hand with the five fingers open. He shall read out the name on the ticket others received. The ticket read (by him) shall also be read out by all the priests present in the inner hall. The name thus read out shall be put down (and accepted). Similarly one man shall be chosen for (each of) the thirty wards.

(L. 11 - 13) Of the thirty men, thus chosen, those who had previously been on the "garden committee" and on the "task committee" those who are advanced in learning and those who are advanced in age shall be chosen for the 'annual committee' of the rest twelve shall be taken for the 'garden committee' and the remaining six shall form 'task committee'. These (last) two committees shall be chosen by showing the karai. The great men of these three committees thus (chosen) for them shall hold office for full 360 days and (then) retire. When one who is on the committees is found guilty of (any) offence, he shall be removed (at once). For appointing the committees' offer these have retired, the members of the committee for supervision

(of Uttaramallur) shall convene an assembly (kuri) with the help of the arbitration. The committee shall be appointed by drawing pot tickets.....according to this order of settlement.

(L. 13 - 16). "For the Pancavara committee and the 'gold committee' names shall be written for pot tickets in the thirty wards thirty (packets with) covering tickets shall be deposited (in a pot) and the thirty - pot tickets shall be drawn (as previously described). From these thirty tickets twelve men shall be selected. Six out of twelve (thus chosen) shall form the 'gold committee' and the remaining six the 'Panca vara' committee. When drawing pot tickets for these (two) committees next year, the wards which have been already represented (during the year in question) on these committees shall be excluded and the selections made from the remaining wards by drawing the Karai. One who has ridden on an ass and one who had committed forgery shall not have (his name) written on the pot-ticket to be put (into the pot).

"Any arbitrator who possesses honest earnings shall write the (accounts of the village). No accountant shall be appointed to that office again before he submits his accounts (for the period during which he was in office) to the great men of the viz committee and (is declared) to have been honest. The accounts which one has been writing he shall submit himself and no other accountant shall be chosen to close his accounts.

(L. 16). Thus from the year onwards as long as the moon and the sun (endure) committees shall always be appointed by 'pot-tickets' alone. This effect was the royal letter received and shown (to us) graciously issued by the lord of Gods, the emperor, one who is fond of learned men, the wrestler with elephants the crest jewel of heroes, whose acts (gifts) (resembles there of) the celestial tree, the glorious PAKAKESARIVARMAN.

(L. 16 - 17). At the royal command.....Karanyi kondaya kramavitta.....alias SOMATI PRUMSN of Sri vanya nagar in Purangaramvinadu (a district) of the Chola country sat with (us) and thus caused (this settlement) to be made.

(L. 17 - 18). Wh the (members of the) assembly of Viera-meru - Chadurvedimangalam, made this settlement for the prosperity of our village in order that wicked men may perish and the rest may prosper.

At the order of the great men sitting in the assembly, I, the arbitrator, Kada dippottan sivakkuri - Rayamalla-mangalaperiyan thus wrote the settlement.

(V. Venkaiya).

INSCRIPTION No. 8.

Vol. III, Part III, pp. 252.

GANDARADITYA'S INSCRIPTION 116.

DANDISWARA TEMPLE AT VELACHERI.

(963 a. d.)

Introduction:- This is again an inscription of MADIRAIKONDA RAJAKESARIVARMAN dated in the 7th year of his reign. It registers a gift of land by purchase, by two vellala brothers of onpadirraveli in Arkattu - kurram a subdivision of SONADU to the MAHADEVA temple of Thiruthandiswaram at Vellichcheri. Onpadirruveli may be identified with Ombattuveli of Tanjore Dt. Arkadu which was evidently the headquarters of the Subdivision ARKATTU-KURRAM is now a pretty village in the vicinity of THIRUKKATTUPALLI.

TRANSLATION.

(L. 1). Hail! Prosperity! In the 7th year of (the reign of) king RAJAKESARIVARMAN who took Madirai (Madura) we the members of the great assembly of VELICHCHERI in PULIYUR-KOTTAM, having gathered in assembly without deficiency in the BRAHMASTHANA of our village, sold the (following) land:-

(L. 4). The.....the land included in the tank of ADAMBULANALI of the southern boundary (is) to the north of the (channel called) MANAYITTU-KAL, the western boundary (is) to the east of the path which passes by the tank (called) TATTANERI, and the northern boundary (is) to the south of KOTTUR. We sold the land within (it) (but) without the excluding the unnilam.

(L. 9). Having given the sale money and KIL - IRAI, thus INDRAN PALANATTADIGAL the cultivator (vellalan) of onpadirruveli in Arkattu-Kurram, (a subdivision) of SONADU, and his younger

brother ANNAMALAI, got (this land) sold (to them) and we sold the land) having received in full the sale money of this land from these two persons. We (the members of the assembly) shall not show (in our account books) any kind of tax as accruing on this land such as IRAI, ECHCHORU, AMANJI, free labour (vetti), vedinai and ANTARAVA. We (the members of the assembly) shall not show (in our account books) any kind of tax as accruing on this land such as IRAI, ECHCHORI, AMAMJI, free labour (vetti)) big assembly gave a written agreement that (the assembly of) all MAHESWARAS (alone) shall (have the right to) levy, in case of they choose (to do so) to be credited to the council of justice (dharmaśana) a fine of these two hundred Kanam on each of the persons that show (any such tax) (in the books). We (the members) of the big assembly (also) gave a written agreement that the two tenants who cultivate this land (shall have) all exemptions. At the command of these members, I, VAIKANASAN PERUMAN-BHATTAN, wrote (this).

(L. 18). We, INDRAN PALANATTADIGAL and his younger brother ANNAMALAI granted on the same terms, (the land) obtained in this wise from the members of the big assembly of our (village) VELICHCHERI to MAHADEVA (Siva) of (the temple of) TIRUT-TANDISVARAM in this village, for bring one perpetual lamp as long as the Moon and the Sun (endure) and for the presentation of sacred offerings (prepared) with two nalis of rice, at midday, to (the god) GANAPATHY set up in the sacred shrine which we had built in this temple. We, the following SIVA - BRAHMANAS (viz), GANGADHARA - SIVA, AMRITA - RANJANA - SIVA and PON-MALAI - SIVA of (i. e. attached to) the sacred central shrine in (the temple of) TIRUTTANDISVARAM received this land (on the understanding) that obtaining this and land given by these persons, we shall burn this perpetual lamp and (also) present sacred offerings to Ganapati. We (agree) to conduct this service without default as long as the moon and the sun (endure). If (any) default (happens) we shall double the scale of service. The eighty great men of the administrative assembly (gana), the king reigning at the time, and (the assembly of) all Maheswaras shall protect this charity.

**INSCRIPTION OF PARAKESARI VARMA
UTTAMACHOLA No. 124.**

(907—953 A. D.)

In the Mahalinga Swamy Temple at Thiruvudaimaruthur.

Introduction:- This inscription is dated in the 4th year of PARAKESARI VARMA and registers the assembly of TIRAIMUR the merchants of THIRUVUDAIMARUDIL (the modern THIRUVUDAIMARUDUR). The trustees and other officers of the temple assembled in theatrical hall of the temple and made up an account of the gifts of gold made for maintaining lamps in that temple. One such gift was that made by KADUPATTIGAL NANDIPPOTTARAIYAR for burning a lamp called KUMARAMANDAN. The acting of dramas in the temples is mentioned in a Tanjore inscription of the time of RAJA RAJA I. The present contains, though incidentally an earlier reference to dramatic performance by introducing the term 'NATAGASALA' in line 1. The inscription gives us also an idea of the important documents of a temple were engraved on stones and preserved in underground cellars and how when the temples had to be renovated they were copied over and re-engraved. Kadupattigal Nandippottanajar may possibly NANDIVARMA PALLAVAMALLA of the UDAYENDRAM grant.

TRANSLATION.

(Line 1). Hail! Prosperity! In the 4th year and the (3) 25th day of the reign of king PARAKESARI VARMA, there being present in the theatrical hall (nadagasalai) of the god at TIRUVUDAIMARUDIL, the assembly of TIRAIMUR whose business 'it was to regulate the temple affairs (srikaryam) of this God, the merchants (nagarattar) of THIRUVUDAIMARUDIL, the trustees of the sacred

temple, the temple accountant MARUDAN PIRAMAKUTTAN, and the temple manager (Srikaryamarayinra) PUSALANKUDAIYAR, an account was made up of the lamps maintained from the interest (on money) deposited for (the benefit) of the God.

(Line 2). All the documentary stones of (i. e. relating to) (investments on) interest (by the temple) having been copied over and left as on the stones which were placed below in the underground cellers, prior to the renovation of this temple (arikovil) in stone, it was ordered that in the same manner as the transferred copies were made before (from the originals) (they) may now be re-engraved on the stones of the sacred stone temple, and (the following copy) was thus engraved on the stone:— KADUPATTIGAL NANDIPPETTARAIYAR gave 60 kalanju of gold for a lamp called KUMARAMARTTANDAN. One lamp (has to be maintained from one) uri of ghee to be measured (daily) by the (members of the) assembly of TIRAIMUR who received this sixty kalanju of gold.

INSCRIPTION No. 10.

Vol. III, Part III, pp. 283.

**INSCRIPTION OF KO-NER-INMEIKONDAN
No. 142.**

In the Maikanteswara Temple at Thirumalpuram.

The inscription is dated in 14th year of KONERIN MEIKONDAN while he was staying in his golden palace at KACHCHEPPEDU. This record is of much historical interest. Read the fourth and fifth paras in S. I. I. Vol. III, part III, pp. 288 - 289. If the villages mentioned SIRRIYARUR and PUDUPPAKAM may be identified with Sirriyarur and Puduppakam in Valajapet taluk of the North Arcot District. The terms PURAVU and IRAVU applied to the income in paddy have not been clearly understood.

TRANSLATION.

(L. I). Hail! Prosperity! (This is the order of) KONER-INMEI-KONDAN to the residents (nattar) of MANAIYIL NADU in MANAIYIL - KOTTAM, to the head men (kilavar) of BRAHMADEYA (villages) to the residents of the DEVADANA, PALLICH-CHANDA, KAMIMURRUTTU and VETTAPPERRU villages and to the residents of towns:-

(L. 8). On the 216th day of the 14th year (of our reign) we being on the first floor of the golden hall (non-maligai) within our mansion at KANCHIPPEDU. The officer SOLA MUVENDAVELAN informed us thus:-

(L. 12). 'SIRRIYARRUR in NAMAIYIL-NADU (a subdivision) of MANNAIYIL KOTTAM with (its income of) three thousand KADI OF VIYAVU and twenty six and a half kalanju and (one) manjadi of gold, excluding the kani of SANGAPPADIKILAM, was

assigned as a tax free devadana to (the temple of) MAHA-DEVA (Siva) at TIRUMALPERU in the twenty first year of ADITYA I who died at TONDAIMANARRUR, and was made over to (the members) of the assembly of PUDUPPAKKAM which was a BRAHMADEYA in PURISAINADU of this KOTTAM, as a Devadana and Brahmadeya (within the stipulation) that they should pay the said puravu, iravu and gold to the God".

(L. 23). "(This village) which was handed over in the 22nd (year of the same reign) after its hamlets had been circumambulated and the (necessary) documents executed, was not, (however) entered in the accounts (vari). It was registered (subsequently) in the accounts (vari) as a devadana and a brahmadeya in the fourth year (of the reign of) King Parakesari Varman, who took Madiri (Madura) and Ilam (Ceylon), and (accordingly) the members of the assembly of Puduppakkam were themselves paying to the God, (the said) puravu, iravu and gold".

(L. 28). "In the 36th year of (the reign of) King Parakesari Varman, 'who took Madirai (Madura) and ILAM (Ceylon)' the three thousand Kadi of puravu accruing as produce from the estate (kani) of SANGAPPADIKILAN in this (village of SIRRIYARRUR, was (also) entered in the accounts as a tax free (devadana) (in favour of) the same (temple of) Mahadeva at Tirumalperu".

(L. 32). (Now), the managers of the temple (unmaligaiy-devakannigal), the men incharge of (its) central shrine unnaligaiy-udaiyar and all the Maheswaras come and complain that the members of the assembly of Puduppakkam have been mis-appropriating and enjoying this (kani) of Sangappadikilan bestowed (in the temple) in the above said manner, without paying the taxes to the God".

(L. 36). On our inquiry (into the matter) after summoning the managers of the temple at Thirumalperu, the men incharge of the central shrine, (the assembly of) all Mahesvaras and the members of the assembly of Puduppakkam, it was found that the members of the assembly of Puduppakkam had been enjoying the devadana and had

not been paying the taxes (derived) from the kani of Sangappadikilan in Sirriyarrur to the God. We ordered that a fine be levied on the members of the assembly of Puduppakkam and that from the 14th year (of our reign) it (i. e., the kani of Sangappadikilan) be a devadana and a Brahmadeya of these same (with the stipulation) that the members of the assembly of Puduppakkam shall themselves pay to (the temple of) Mahadeva at Thirumal Peru three thousand kadi of puravu on the kani of the said Sangappadikilan.

(L. 53). (We also ordered) that this three thousand Kadi of puravu (thus settled), the three thousand kadi of puravu, five hundred and sixty one kadi of iravu and twenty six and a half kalanju and (one) manjadi of gold which is (already) being paid [on the village of Sirriyarrur, - in all six thousand kadi of puravu, five hundred and sixty one kadi of iravu and twenty six and a half kalanju and (one) manjadi of gold, shall be paid by the members of the assembly of Puduppakkam to (the temple of) Mahadeva at Tirumalperu and be so entered in the accounts as tax-free Devadana and Brahmadeya.

(L. 61). Accordigly KODUKULAVAN SATTAN alias PARAKESARI MUVENDAVELAN of PARUTTIKKUDI who looks after our affairs, the arbitrator (naduvirakkai) Triyambara - Bhattan of Payalai and Nakkan Kanichchan (alias) Sola-Muvendavelan of Sikkal, being Anatti, and Vaykelvi, received (this order). (The order was) written by the UTTAMAMANTRI PATTALAGAN of ANNARRUR who writes our orders, and signed by our chief secretary (Olainayagam) Sola Muvendavelan. (And) Parakesari - Muvendavelan who looks after our affairs, having commanded the entry in the registers in the terms (of the order) issued Puravuvuri Sembiyan Uttaramantri alias Tandipudi the headman (Talaimazan) of Iraiyanigudi. Adigal Nakkan the headman (Kilavan) of Pavvattira, Udayedivekaran (a native of) Peraraisur, Virabarana Muvendavelan alias Vennaan Karpagam of Kalaniveyil, the Varippottagam (officer) Tali Sandirasegaran the headman of Tirunavalur, the Mugavetti (officer) Araiyan.....of Palanakkudi, Adigal Virasolan of Vittar, Pangan Kadamban of Iraiyanseri, Krishnan Rajadittan of Mukkurumbu, Ninran Nakkan of Sattanur,

the Puravuvari of Tondainadu, Araiyan Sivakkolundu of Sirugudi, Kunraditiruppori of Sembakkam, the Varippottaga-Kanakku (officer)Tali of (ME) - Naranamangalam Paranjodi Pattalagan and Nerkunram, the Veriyilidu (officer) Suvaran Sattan of Udaiyur and and the Pattalai (officer). Rajavijaya baranan of Kurichchi, being present.

(L. 121). In the 14th year and 218th day (of our reign), the three thousand kadi of puravu from Sangappadilakan's estate (kani) a tax free devadana of (the temple of) Mahadeva at Tirumalperu in Sirriyarrur belonging to your nadu, being payable by the members of the assembly of Puduppakkam a brahmadeya in Purisai Nadu, (since it was given once) to them as a devadana and a brahmadeya, and the three thousand kadi of Puravu, five hundred and sixty one kadi of iravu and twenty six and a half kalanju and (one) manjadi of gold which these residents of Sirriyarrur have been previously paying (on the village of Sirriyarrur) in all six thousand five hundred and sixty one kadi of paddy and twentysix and a half kalanju and (one) manjadi of gold, shall (thus) be paid by the members themselves of the assembly of Puduppakkam to (the temple of) Mahadeva at Tirumalperu This was entered in the accounts and given over to them as a devadana and brahmadeya.

(L. 141). This.....the signature of Adittan alias
Minavan Muvendavelan, Nakkan
Solamuvenda of

INSCRIPTION No. 11.
Vol. III, Part III, pp. 378.

INSCRIPTION OF ADITYA KARIKALA No. 202. (956 - 60 A. D.)

In Mahalingaswamy Temple at Thiruvidadaimarudur

Introduction:— The record is dated in the fourth year of Parakesari Varman who took the head of the Pandya King and provides for the dance called Ariyakootthu by Kirttimaraikkadan alias Thiruvilai-Araichchakkai in the temple of Thiruvidadaimarudil. The theatrical hall where the temple servants, the merchants and the King's officer Koil-mayilai alias Parantaka - Muvandaivelan met together to decide this question appears to suggest that Ariyakootthu dance must have been a regular dramatic performance in which dancing and singing were evidently given a prominent place. The King Parakesari Varman who took the head of the Pandya King must evidently be Aditya II Karikala, the son of Sundara Chola Parantaka II,

TRANSLATION.

(Line I). Hail! Prosperity! In the 4th year of (the reign of) King Parakesari Varman who took the head of the Pandya (King), the officer (adhikari) Sirringanudayan Koil Mayilai alias Parantaka Muvendavelan, who supervises the temple affairs (Srikarya) the members of the assembly of Tiraimur, the merchants (nagarattar) and the temple servants (devekanmis) of Tiruvidadaimarudil, having assembled in the theatre hall (natakasalai) ordered that provision may be made for performing the (dance known as) Ariyakootthu in the presence of the lord of the sacred Mulasthan (temple) at Tiruvidadaimarudil, to Kirttimaraikkadan alias Thiruvilai - Ariachchakkai.

Having received (one) veli of land inclusive of the land (called) Panuichcheri - Pattu in Vilungudi, which was a devadana (village) of

htis. God (he) shall, from the year opposite to this year (of reign), perform one dance (kootthu) on the sacred festival of Tai-Pusams, shall perform three dances commencing from the day after (the festival of) Vaigasi-Tiruvadirai. In all, he shall perform these seven dances here (i. e. in this theatre hall) and shall receive for maintenance (korru) fourteen kalams of paddy from the treasury. If this paddy is not spent (thus) the stipulated paddy and maintenance shall be doubled. and from that year.....

INSCRIPTION No. 12.

Vol, II part II

INSCRIPTION OF RAJARAJA No. 26

Introduction:- This inscription is dated in the 29th year of the reign of KOPARAKESARI VARMAN alias RAJARAJA DEVA. It records two deposits of money which were made by a manager of the RAJARAJESWARA temple and lent out to the inhabitants of a certain village. The interest of the 1 deposit was to be paid in paddy and to be used for procuring various articles of consumption on thirteen years procession days. Paragraph two contains a list of these articles. The interest of the second deposit was to be paid in money and to be used for purchasing for camphor for the use of Rajarajeswara and Dakshina Meru - Vitangar temple.

TRANSLATION.

1. Hail! Prosperity! The twentieth year (of the reign) of Ko - Rajakesari Varman alias Sri Rajaraja Deva who - while (his) heart rejoiced, that, like the Goddess of fortune, the Goddess of the great earth had become his wife, — in his life of growing strength, during which, having been pleased to out the vessel (in) the hall (at) Kandalur he conquered by his army, which was victorious in great battles Vengainadu, Gangapadi, Tadiyapadi, Nulamba-padi, Kudamalainadu, Koliam, Kalingam, Iramadalam, (the conquest of which) made (him) famous (in) the eight directions, and the seven and a half lakshas of Rattapadi, — deprived the Seriyas of their splendour, while (he) was resplendent (to such a degree) that (he) was worthy to be worshipped every where:- there was engraved on stone (I) the money, which Adittan (i. e., Aditya) Suryan, alias Tennavan Muvenda Velan, a headman (kilavan) (of) Poygainadu,, who carried on the management of the temple (Srikarya) of the lord Sri Rajarajeswara, had deposited until the twentieth year (of the king's reign), (to be

put out) to interest (for purchasing) camphor (karpura), to be burnt instead of the wick (tiri) in the lamp (dipa), which is offered along with the incense (dhupa) to the lord of Sri Rajarajeswara (temple) and to the (image of) Dakshina Meru Vitankar; (2) the money which (he) had deposited to be put out to Interest for (providing) the offerings (thiruvamudu) and other requirements of the image (tirumeni) which is carried in procession (at) the monthly festival, and of (its) consort and (3) the villages which had received this money on interest.

2. (One) Padakku by the Adavallan (measure) fold rice for boiling (ponga-nallarisi) (is required) for the offerings to the God who is carried in procession (at) the festival, and (one) kuruni of old rice for boiling (is required) by his consort, after both images have entered (the sacred hall) at the procession in (each of) thirteen festival days, viz., (at) the twelve festivals of Thirusadayam which are celebrated in the temple of the lord Sri Rajarajeswara, and (at) the festival which is celebrated on the single day of (the nakshatra) Kartigai in (the month of) Kartigai, and (one) uzakku and (one) azakku of old rice are required for appakkay - curry, altogether, three kuruni, (one) uzakku and (one) azakku of old rice of boiling, or, - as five (measures of paddy) yielded two (measures of rice), - seven kuruni, four nazi, three uzakku, (one) azakku, and two sevidu and a half of old paddy for boiling, or, - having added an increment (vasi) two tuni, four nazi, (one) uri and (one) azakku of mixed paddy (puri - nelli). Five nazi (one) uri and (one) azakku of paddy (are required) for (one) nazi, three azakku and (one) azakku of pulse (paruppu) viz, (one) nazi and (one) uri of pulse (to be offered) with the boiled rice, and (one) uzakku and one azakku of pulse for appakkay curry. Five nazi and one uri of paddy (are required) for one azakku, one sevidu, and three quarters of a Sevidu of pepper (milagu) viz, one sevidu and a half of pepper for fruit curry (kaykkari), three quarters of a sevidu of pepper for appakkay-curry, three quarters of sevidu of pepper for tamarind curry (pulingar) three quarters of sevidu of pepper for curry cooked with tamarinds and three sevidu of pepper for pepper powder (milagu podi) Two nazi, (one) azakku (one) uzakku and one sevidu of paddy (are required) for (one) azakku and (one) sevidu of mustard (kadugu), viz., three sevidu of

mustard for fruit curry, one and a half of for appakkay curry, and one and a half of mustard for tamarind curry. (One) nali of paddy (is required) or three quarters three twentieths and three eightieths of sevidu of cumin (jirakan) viz., three twentieths) and three eightieths of a sevidu of cumin for appakkary curry, three twentieths and one fortieth of a sevidu of cumin for peper powder, and three twentieths and three eightieths of a sevidu of cumin for tamarind curry. Two nali, (one) uri, (one) alakku and four sevidu of paddy (are required) for three palam and (one) kasu and a half of sugar (sarkarai) viz., (one) kasu and a half of sugar for appakkay curry, two palam and (one) kasu of sugar for tamarind curry, and three kasu of sugar for the offerings (One) kuruni and seven nali of paddy (are required) for (one) ulakku, (one) alakku, three sevidu, and three quarters of a sevidu of ghee for appakkay curry, three sevidu of ghee for fried curry (porikkari) and (one) ulakku and (one) alakku of ghee for the offerings (One) nali of paddy (is required) for eight palams of tamarind, viz., one palam and a half of tamarinds of curry cooked with tamarinds, three kasu of tamarinds for tamarind curry, and five palams and three kasu of tamarinds for the sacred bath. (One) kuruni and one nazi of paddy (are required) for three nali of curds (thayir), viz., (one) uri and (one) nali of curds for the offerings (One) ulakku of paddy (is required) for three sevidu of gram (kollu) for tamarind curry. Five nali of paddy (are required) for eighteen plantains (vazaiippalam) for the offerings. Six nali of paddy are required for curry. (One) ulakku and one alakku of paddy are required for (one) ulakku and (one) alakku of salt (uppu) for curry and curds.

The nali of paddy are required for twelve young leaves (kuruttu) on which the boiled rice is offered. Four nali and (one) uri of paddy (are required) for thirty areca-nuts (adaikkay) and sixty betel leaves (vettilai); (one) nali of paddy (is required) for (one) kasu of bark (One) kuruni and six nali of paddy (are required) for fire-wood (viragu). Altogether (one) kalam (one) tuni and (one) padakku of mixed paddy (are required) on each sacred day, on nineteen kalams, (one) tuni and (one) padakku by the ADAVALAN measure of mixed paddy for the thirteen monthly festivals, which are celebrated every year. In order to realise (these), seventy eight kasu were deposited

(under the condition) that, as long as the moon and the sun endure, an interest of three kuruni of paddy per year for each kasu should be delivered in to the large treasury of the Lord (at) Tanjavur.

3. There were (fourth) deposited sixteen kasu (under the condition) that as long as the Moon and the Sun endure an interest of one eighth kasu per year for each kasu should be paid for (purchasing) five kalanju and three quarters, three manjadi and two tenths of camphor, viz., (1) three tenths of camphor per day, to be burnt instead of the wick, in the lamp, which is offered along with the incense to the lord of Sri Rajarajeswra (temple) and to (the image of) Dakshina - Meru - Vitankar, or five kalanju and eight manjadi of camphor per year, and (2) three tenths (of a manjadi) of camphor in excess of the daily rate, which is used for burning instead of the wick, on each of 34 days, viz., at the twelve festivals of Tirusadayam, on the single day of (the nakshatra) kartigai in (the month of) Kartigai, at the twelve Samkrantis, and on the nine days of the great sacred festival (Utsava), altogether, half a kalanju and two tenths (of a manjadi) of camphor. Altogether, ninetyfour kasu (were deposited).

4. The members of the assembly of (Perunangaimangalam), a brahmadeya in Venni-Kurram (a subdivision) of Nittavinodavelanadu, have the measure every year, as long as the Moon and the Sun endure, nineteen kalam (one) tuni and (one) padakku of paddy into the large treasury of the lord with the marakkal called (after) Adavallan, which is equal to a Rajakesari, for the seventy eight kasu, which they have received (out of) this money after (the harvest of) the pisan in the twenty eight year (of the King's reign) the rate of interest being three kuruni of paddy per year for each kasu.

INSCRIPTION No. 13.

Vol. II part I P. 42.

INSCRIPTION OF RAJARAJA No. 4

Introduction:- The preserved part of this inscription comprises eight sections of nine lines each. The end of each line of the third section, the commencement of each line of the fourth section, and the whole of any other section, which may have intervened between the third and fourth, are covered by a flight of steps, which was constructed at a period subsequent to that, during which the inscription had been incised.

The inscription specifies the revenue in paddy and the revenue in gold and in money (kasu) which a number of villages had to pay to stone temple, called Rajarajeswara, which Rajadeva had caused to be built at Tanjavur. The villages were situated both in the Chola country and in other countries and had been assigned to the temple by Rajaraja Deva until the 29th year of his reign. The extent of the land, which the King had given to the temple in each of the villages, is recorded in great detail by a land measure, the name of which is not stated, and by fractions of it. The paddy due to the temple had to be measured by the marakkal called (after) Adavallan, i. e., by a corn measure which was preserved at the shrine of the God Adavallan, and this marakkal 'was equal to a Rajakesari'. This term was evidently derived from Rajakesari, the surname of the reigning King Rajaraja and of other Chola Kings, and must be taken as the real name of the royal standard measure a copy of which was preserved at the temple. The only case, in which the revenue had to be paid in gold, occurs in paragraph 13. No instance of payment in money (kasu) occurs in the preserved part of the inscription.

TRANSLATION.

1. Hail! Prosperity! There was engraved on stone as orally settled, the revenue (kanik-kadan) in paddy which has to be

measured by the marakkal called after Adavallan, which is equal to a Rajakesari, and the gold and the money (kasu - which have to be paid from the land paying taxes, (and there was also engraved on stone) the land free from taxes including the village site (wenattam) the sacred temples (Sri-koyil) the ponds (kulam) the channels (vaykkal) passing through (the villages) the paraichcheri, the kammanaseri and the burnig ground (sudukadu) in the villages, which the lord Sri Rajarajadeva had given in the Chola counrty (Sola mandalam) and in other countries as divine gifts (devadana) for the expenses (nibandha) required by the supreme Lord Paramasivam) of the sacred stone temple (tirukkattrali), called Sri Rajarajeswara, which the lord Sri Rajarajeswara, had caused to be built at Tanjavur, until the twenty ninth year (of the reign) of Ko-Rajakesarivarman, alias Sri Rajarajadeva who while (his) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife, in his life of growing strength, during which, having been pleased to cut the vessel (in) the hall (at) Kandalur, he conquered by his army, which was victorious in great battles, Vengai - Nadu, Gangapadi, Iadigaipadi, Nulambapadi, Kudamalai Nadu. Kollam, Kalingam, Iramandalam (which was the country) of the singalas who possessed rough strength, the seven and a half lakshas of Irattapadi, and twelve thousand ancient islands of the sea, deprived the Seriyas of their Splendour, while (he) was worthy to be worshipped everywhere;

2. (The village of) Palaiyur in Inganadu, (a subdivision) of Ten-Kaduvay, alias Arumoridevavalanadu, (contains), according to measurement, one hundred and thirtyfour (measures of) land and eight twentieths, $1/320$ of three quarters, three twentieths, one fortieth, one hundred and sixtieth and one three hundred and twentieth, and $1/320$ of four twentieths, - including the Jaina temple (palli and the land) enjoyed by the communiuy of Jaina teachers (ganimurruttu). There have to be deduced nine (measure of) land free of taxes, one eightieth, one hundred-and-sixteenth and three hundred and twentieth, and $1/320$ of one half - consisting of the village - site the ponds, the Kammanaseri, and the Paraichcheri, the burning ground and the channels which pass through the land of this village. (There remain) one

hundred and twentyfive (measure of) land paying taxes, seven twentieths one fortieth and one three hundred and twentieth, $1/320$ of eight twentieths, one fortieth, one - hundred and sixtieth and one - three - and twentieth, $1/320$ of four twentieths. The revenue paid as tax is twelve thousand five hundred and thirty kalam, two tuni, (one) kuruni and one nali of paddy, which was to be measured by the Marakkal called (after) Adavallan, which is equal to a Rajakesari.

3. (The villag of) Arappar in the same nadu (contains) according to measurement one hundred and eleven (measures of) land, six twentieths, one fortieth and one hunred - and - sixtieths, one fortieth and one hundred - and - sixtieth, $1/320$ of three quarters and one eighth, and $1/320$ of one half and two twentieths, including the nayvalam (the land) enjoyed by the physician (maruttuvapperu), and the Jaina temple. There have to be deduced three (measures of) land free from taxes, one half, four twentieths, one eightieth and one hundred - and - sixtieth,—(consisting of) the village site, the ponds the sacred temple, the themple of Aiyan, the temple of Pidari, the ponds in paddy fields (karaki), and the site of the Paraichcheri. There remain one hundred and seven (measure of) land paying taxes, one half, two twentieth and one eightieth, $1/320$ of three quarters and one eighth, and ($1/320$) of one half and two twentieths. The revenue paid as tax is ten thousand seven hundred and fortyfive kalam, two tuni, (one) padakku and three nali of paddy, which has to be mensured by the marakkal called (after) Adavallan, which is equal to a Rajakesari.

4. (The village of) Kirandevankadi in the same nadu (contains) (forty-two measures of land), three quarters four twentieths, one eightieth and one three - hundred - and - twentieths, $1/320$ of one half, three twentieths, three eightieths and one hundred - and - sixtieth, and ($1/320$) of eight twentieths, (There have to be deducted) two (measures of) land from taxes, one twentieth, one fortieth, one hundred and sixtieth and one three-hundred-and-twentieth, (and) $1/320$ of four twentieths and one three-hundred-and-twentieth, (and) ($1/320$) of one half and two twentieths, (consisting) the village - site, the sacred temple and its flower-garden Nandavanam) and the ponds. (There remain) forty

(measure of) land (paying taxes) three quarters, two twentieths one fortieth and one hundred - and - sixtieth, $1/320$ of nine twentieth and three eightieths, and ($1/320$) of three quarters and one twentieth, (The revenue) paid as tax is four thousand and seventy kalam five kuruni and five nali of paddy, which has to be measured by the marakkal called (after) Adavallan.....

5. (The village of) Nagauk.....in the same nadu (contains) (twenty-two measures of land, one half), two twentieths, three eightieths and one hundred - and - sixtieth, ($1/320$) of two twentieth one fortieth and one hundred - and - sixtieth, and ($1/320$) of eight twentieths, (There have to be deducted) three quarters (of a measure) of land free from taxes, one twentieth, one hundred - and - sixtieth (and one three hundred and twentieth, and $1/320$ of two twentieths and one fortieth),—consisting of the village - site (Urirukkai), the ponds, (the temple of) Aiyanthe channels which pass through the land of this village, and the burning ground, (there remain) twenty one (measures of) land (paying taxes), three quarters, one twentieth, one fortieth, one hundred - and - sixtieth one three hundred - and - twentieth, $1/320$ of one hundred - and - sixtieth, and ($1/320$) of eight twentieths, (The revenue) paid as tax is two thousand one hundred and eighty three kalam five kuruni and four pari of paddy.

6.There have to be deducted five (measures of) land free from taxes, $1/320$ of one half, three twentieths and three eightieths, and ($1/320$) of three quarters and one twentieth, (consisting of)the paraichcheri, the ponds and the water courses (odai). (There remain) one hundred and fifteen (measures of) land paying taxes, one quarter, one hundred - and - sixtieth and one three hundred and twentieth, $1/320$ of one half and two twentieths. The revenue paid as tax is eleven thousand five hundred and twenty six kalam. (One) kuruni and seven nali of padny.....which is equal to a Rajakesari.

7. (The village of) Thannirkulam alias Rajarajanullu, in the same nadu (contains), according to measurement thirty six (measures

of) land, one half, one twentieth, one hundred - and - sixtieth and one three hundred - and - twentieth, $1/320$ of three quarters, four twentieths, one fortieth one hundred - and - sixtieth and one three - hundred - and - twentieth, and one ($1/320$) of four twentieths. The revenue paid as tax is three thousand three hundred and seventyeight kalam, (one) padakku and four nali of paddy, which has to be measured by the marakkal called (after) Adavallan, which is equal to a Rajakesari.

8. (The village of) Uchchipadi in the same nadu (contains) according to measurement, fiftyseven (measures of) land one half, one twentieths, three eightieths, one hundred - and - sixtieth and one three - hundred - and - twentieth, and $1/320$ of one half, four twentieths and three eightieths. There have to be deducted one (measure of) land free from taxes, three quarters, three twentieths, three eightieth, one hundred - and - sixtieth and one three - hundred - and - twentieth, $1/320$ of two twentieth one fortieths and one three - hundred - and - twentieth, and ($1/320$) of one half and two twentieths, (consisting of) the village - site, the ponds, the sacred temples, the larachcheri (there remain) fifty-five (measures of) land paying taxes, one half and three twentieths,— (consisting of) land paying taxes, one half and three twentieths, $1/320$ of one half two twentieths and one hundred - and - sixtieth, and ($1/320$) of eight twentieths. The revenue paid as tax is (hundred) and twenty six kalam, (one) tuni and four nali (of paddy, which has to be measured) by the marakkal called (after) Adavallan, which is equal to a Rajakesari.

9. (The village of) Kil-Vadugakkudi in the same nadu (contains) according to measurement, twenty-seven (measures of) land, one half, one twentieth, one fortieth and one hundred and sixtieth, $1/320$ of four twentieths, one - hundred - and - sixtieth and one three - hundred - and - twentieth, and $1/320$ of four twentieths. They have to be deducted (one measure of land free from taxes, two twentieths) one hundred and sixtieth and one three hundred and twentieth, $1/320$ of three twentieths, one eightieth and one hundred and sixtieth, and ($1/320$ of eight twentieths (consisting of) the village - site, the ponds,

the sacred temples, the burning ground, the Iraichcheri, the Kamma-nupaseri, the Paraichcheri, the Vanarachcheri the ponds and wells of the paraiyas (paraikkulakkuri).....(There remain) twenty six (measures of) land paying taxes, nine twentieths, one eightieth, one hundred - and - sixtieth and one three - hundred - and - twentieth, $\frac{1}{320}$ of three eightieths, and ($\frac{1}{320}$) of three quarters and one twentieth. The revenue paid as tax is two thousand six hundred and.....of paddy, which has to be measured by the marakkal called (after) Adavallan, which is equal to a Rajakesari.

10. (The village of) Kanjara(na)gar in ————— (contains), according to measurements, six (measures of land). three quarters, two twentieths three eightieths, one hundred - and - sixtieths and one three - hundred and twentieth, $\frac{1}{320}$ of three quarters, one twentieths and three eightieths and ($\frac{1}{320}$) of three quarters and one twentieths There have to be deducted one twentieth (of a measure) of land free from taxes, three eightieth, $\frac{1}{320}$ of six twentieths, one eightieth and one hundred - and - sixtieth, and ($\frac{1}{320}$) of eight twentieths — consisting of the ponds of this village. (There remain) six (measure of) land paying taxes, three quarters and one twentieth. $\frac{1}{320}$ of one half, one eightieth (and one hundred - and - sixtieth, and ($\frac{1}{320}$) of eight twentieths). The revenue paid as tax is six hundred and seventy four kalam, two tuni, (one) kuruni and four nali of paddy, which has to be measured by the marakkal called (after) Adavallan, which is equal to a Rajakesari.

11. The land which is a divine gift, in (the village of) Ustkkannangudi in the same nadu (contains) according to measurement, five (measures of) land, one half two twentieths one fortieth and one - hundred - and - sixtieth, $\frac{1}{320}$ of three quarters three eightieths and one hundred - and - sixtieth and one three - hundred - twentieth and ($\frac{1}{320}$) of four twentieths. There have to be deducted three twentieths (of a measure) of land from taxes, one fortieth and one hundred - and - sixtieth, ($\frac{1}{320}$) of three quarters, three twentieths and three eightieths, and ($\frac{1}{320}$) of three quarters and one twentieth, consisting of the village site, the ponds, the burning ground and

the cause-way (kulai) on the bank of the Pandavay_ (riva). (There remain) five (measures of land paying taxes, eight twentieths, three eightieths, one hundred - and - twentieth, $1/320$ of three quarters, two twentieths and one hundred-and-sixtieth, and (1 320) of eight twentieths. The revenue paid as tax is five hundred and eighteen kalam, two (tuni and two of paddy which has to be measured by the marakkal called (after) Adavallan which is equal to a Rajnkesari.

12. (The village of) Vadaviraiyanpallam in Avalakurram, (a subdivision) of the same nadu, (contains) according to measurement twenty-four (measures of) land, one quarters and one hundred and sixtieth, (1 320) of nine twentieths, one eightieth and one hundred and sixtieth, and (1 320) of eight twentieths. There have to be deducted six twentieths (of a measure) of land free from taxes, one eightieth and one hundred and sixtieth, $1/320$ of six twentieths, one eightieth and one hundred and sixtieth, and $1/320$ of eight twentieths, consisting of the village site, the ponds of this village, the burning ground, and the channels which pass through the land of this village and supply water to other villages. (There remain) twenty three (measures of) land, three quarters three twentieths and three eightieths, and $1/30$ of three twentieths. The revenue paid as tax is two thousand three hundred and ninety three kalam, two tuni, (one) kuruni and five nali of paddy, which has to be measured by the marakkal called after (Adavallan), which is equal to a Rajakesari.

13. Tiruttangur, a town (nagara) in the same nadu, (contains) according to measurement, thirtyfour (measures of) land, one quarter, three eightieths and one three hundred and twentieth, $1/320$ of three quarters, one twentieth, three eightieths and one three hundred and twentieth, and (1 320) of two twentieths. There have to be deducted four (measure of) land free from taxes, one half, three eightieths and one hundred and sixtieth, $1/320$ of three quarters, one fortieth, one hundred and sixtieth, and one three hundred and twentieth, and ($1/320$) of four twentieths consisting of the village - site, the ponds of this village, the ponds in the fields (pulan) the Tindachcheri, the paraichcheri and the burning ground. (There remain) twenty-nine (measures

of) land one half, four twentieths, three eightieths, one hundred and sixtieth and one three hundred and twentieth, and ($1/320$) of three quarters, three twentieths. The gold paid as tax is two hundred and ninety seven kalanju, four manjadi, three tenths and three fortieths.

14. (The village of) Arakkankudi in Thirunaraiyur - nadu, (a sub-division) of Vadakudavay, alias Kashtriyasikhamani-Valanadu (contains), according to measurement, seven (measures of) land, six twentieths, one eightieth, and one hundred - and - sixtieth, $1/320$ of eight twentieths and three eightieths, and ($1/320$) of three quarters and one twentieth. There have to be deducted eight twentieths (of a measure) of land free from taxes, and one eightieth, and $1/320$ of nine twentieths consisting of the village - site and the ponds of this village. (There remain) six (measures of) land three quarters, three twentieths and one three - hundred - and - twentieth, ($1/320$) of one half, one twentieth - one eightieth, and one three hundred and twentieth, ($1/320$) of eight twentieths and three eightieths, and ($1/320$) of three quarters and one twentieth. The revenue paid as tax is hundred and fifty six kalam seven kuruni and three nali of paddy, which has to be measured) by the marakkal called (after) Adavallan, which is equal to a Rajakesari.

15. (The village of) Pidareseri in the same nadu (contains) according to measurement five (measures of) land, one half, two twentieths, three eightieths and one three hundred-and-twentieth, $1/320$ of one half and and one three - hundred - and - twentieth, and ($1/320$) of one half and two twentieths. There have to be deducted four twentieths (of a measure) of land free from taxes one eightieth, one hundred and - sixtieth, and one three hundred - and - twentieth, $1/320$ of twentieth, one eightieth and one hundred and sixtieth, and ($1/320$) of eight twentieths,—consisting the village site and the ponds of this village. (There remain) five (measures of) land, eight twentieths, one eightieth and one hundred - and - sixtieth, $1/320$ of eight twentieths, one fortieth, one hundred - and - sixtieth, and one three hundred and twentieth, and ($1/320$) of four twentieths. The revenue paid as tax is five hundred and thirtyfive kalam, two tuni (one) padakku and four nali

of paddy, which has to be measured by the marakkal called (after) Adavallan, which is equal to a Rajakesari.

16. (The village of) Manarkalpally the divine gifts to Tiruppan Mahadevar, the divine gifts to Tiruvadigal, and (the village of) penpalli which adjoins this village (of Manarkalpalli), in Valanadu, (a subdivision) of the same nadu, contain, according to measurement, fiftyone (measures of land, three quarters, one twentieth, one eightieth and one three hundred and twentieth, $1/320$ of three quarters three twentieths, one fortieth and one hundred and sixtieth, and $1/320$ of one half. There have to be deducted one (measures of) land free from taxes, three quarters, two twentieths, one eightieth and one three hundred and twentieth, $1/320$ of one half, two twentieths and one eightieth, and ($1/320$) of three quarters and one twentieth, consisting of the village sites, the ponds, the temple of Pidari, and the high road (peru-vari). (There remain) fortynine (measures of) land three quarters and four twentieths, $1/320$ of one half and four twentieths, The revenue paid as tax is (thousand) nine hundred and eighteen kalam, two tuni, and one nali (of paddy) which has to be measured by the marakkal called (after) Adavallan, which is equal to a Rajakesari.

17. (The village of) Nerkuppai, in which a pallichchandam is established in Tirainur nadu (a subdivision) of Uyyakkondar Vala Nadu, which is situated between the Arisil and Kaviri (rivers) contains, (according to measurement) thirty nine (measures of) land, three eightieths one hundred and sixtieth and one three-hundred and twentieth, $1/320$ of one half, one hundred and sixtieth and one three hundred and twentieth, and ($1/320$) of four twentieths. There have to be deducted one (measure of) land free from taxes, one half, three twentieths, one fortieth and one hundred and sixtieth, $1/320$ of one half, one twentieth (one hundred and sixtieth) and one three hundred and twentieth, and ($1/320$) of four twentieths, consisting of the village - site, the burning ground, and the rivers and channels which pass through (the land of this village and supply water to the eastern country. (There remain)

thirty seven (measures of) land, seven twentieths and one eightieth, and $1/320$ of three quarters and four twentieths. The revenue paid as tax is three thousand seven hundred and twenty two kalam and five pari of paddy, which has to be measured by the marakkal called (after) Adavallan, which is equal to a Rajakesari.

18. (The village of) Maruttuvakkudi in Innambar Nadu, (a sub-division) of Vedakkarai Rajendrasimha - Valanadu, (contains), according to measurement, (thirty) (measures of) land, one half, four twentieths, three eightieths and one hundred and sixtieth, and $1/320$ of one half and three twentieths. There have to be deducted three quarters (of a measure) of land free from taxes, the twentieths and one hundred and sixtieth, and ($1/320$) of one twentieth, one fortieth and one three hundred and twentieth, consisting of the village site, the sacred temples and (their) sacred courts (tiru-munnam) and sacred flower gardens, the Paraichcheri and the burning ground. (There remain twenty-nine (measures of) land, three quarters, two twentieths and three eightieths, and $1/320$ of one half, (one) twentieth one eightieth, one hundred and sixtieth and one three hundred and twentieth. The revenue paid as tax is two thousand nine hundred and sixty seven kalam two tuni (one padakku), and two pari of paddy, which has to be measured by the marakkal called (after) Adavallan, which is equal to a Rajakesari.

INSCRIPTION No. 14.

Vol, II part I P. 68.

INSCRIPTION OF RAJARAJA No. 6

Introduction:- The inscription describes a number of gifts, which were made until the 29th year of the reign of Ko-Rajakesari Varman, alias Rajarajadeva, by Alwar Parantakankundavaiyar, who was the elder sister of Rajarajadeva and the queen of Vallavaraiyar Vandyadevar. As, according to the large Leyden grant, Rajaraja was the son of Parantaka II, it is evident that the name of his sister, Parantakan Kundavaiyar, is an abbreviation for Parantakan magal Kundavaiyar, i. e. Kundavaiyar, the daughter of Parantaka II.

Paragraph 2 records a gift of gold to the same two goddesses who are mentioned in the inscription No. 2. According to paragraph these two images had been set up in the temple of Rajeswara by Kundavaiyar herself. The same princess had set up an image of her mother, to which she presented certain ornaments were given to the image of the God Dakshinameru - Vitankar (paragraphs 6 and 7), and to his consort (paragraphs 8 and 9) who was one of the two goddesses referred to in paragraph 2. The remainder of the inscription treats of endowments to these two goddesses (paragraph 10), to the image of Ponmaligaittunjina - Devar (paragraph 14), and to the image of the mother of Kundavaiyar (paragraph 19). These endowments were made in the following manner. Kundavaiyar deposited certain sums of money (kasu) which were subsequently borrowed on interest by the inhabitants of certain villages from the shrine of Chandesvara (paragraph 1), the saint in whose name the money affairs of temples are generally transmitted. The interest had to be paid yearly into the treasury of the Rajarajeswara temple at Tanjavur either in paddy or in money. In the former case, the interest was three kuruni of paddy for each kasu, and in the latter 12½ percent. If it is assumed

that the rate of interest was the same in both cases, one kasu would correspond to the value of 24 kuruni or 2 kalam of paddy. In two instances (paragraphs 16 & 21) money was deposited for purchasing a number of sheep, from the milk of which two private individuals had to supply daily a certain amount of ghee for lamps. The value of one sheep was reckoned as $\frac{1}{3}$ kasu. In paragraphs 14 & 19, the value of various daily requirements is given in measures of paddy; the whole list probably represents the daily wants of a single pujari.

TRANSLATION.

I. Hail! Prosperity! Until the twentyninth year (of the reign) of Ko - Rajakesarivarman, alias Sri Rajarajadeva, who, while (his) heart rejoiced, that like the Goddesses of fortune, the Goddesses of great earth had become his wife, in his life of growing strength, during which, having been pleased to cut the vessel (in) the hall (at) Kandalur, he conquered by his army, which was victorious in great battles, Vengai - Nadu, Ganga - Padi, Tadigai - Padi, Nulumba - Padi, Kudamalai - Nadu, Kollam, Kalingam, Iramandalam, (Which was the Country) of the Singalas who possessed rough strength, the seven and a half lakshs of Irattapadi, and twelve thousand ancient islands of the sea, deprived the seriyas of their splendour, while (he) was respondent (to such a degree) that (he) was worthy to be worshipped every where:- Alwar Parantakan Kundavaiyar gave to the images (tirumeni) (of the goddess Omaparamesvari who is the consort of our lord Dakshina - Meru - Vitankar and (of the goddess) Umaparamesvari, who is the consort of our Lord Tanjen - Vitankar. which (two images) had been set up in the temple, (called) the lord Sri Rajarajeswara, by Alwar Parantakan Kundavaiyar (Who was) the venerable elder sister of the lord Sri Rajarajadeva (and) the great queen of Vallavaraiyar Vandyadevar, to the image which had been set up to Ponmaligaittunjiya Devar, to the image which Alwar Parantakan Kundavaiyar had set up to her mother, and to the image (of the God) Dakshina - Meru - Vitankar, which had been set up by the lord Sri Rajarajadeva,—gold which was weighed by the stone (used in) the city (Kudimai-kal) and called after Adavallan, and jewel (ratna) which were weighed by the jewel weight (kasu-kal)

called (after) Dakshina - Meru - Vitankar, – excluding the threads (saradu), the frames (sattam) the copper nails (seppani), the lack (arakku) and the pinju. For the expenses (nivandha), which are required by these (Gods) Alwar Parantakan Kundavaiyar deposited money (kasu) to be put out to interest (polisai). (The amount of this gold these jewels, these deposits) and the money, which the inhabitants of (certain) villages had received on interest from Chandesvara, who has been pleased to take up gladly his abode in (the temple called) Sri Raja-Rajeswara, was engraved on stone (as follows):-

2. For decorating the sacred hall (tiruvarangu), which (the goddess) Umaparamesvari, who is the consort of our lord Dakshina-Meru-Vitankar, and (the goddess), Umaparamesvari, who is the consort of our lord Tanjai - Vitankar, or pleased to enter when they are carried in procession (at) the sacred festival (tiruvizha), (she) gave three thousand five hundred kalanju of gold, which was one (degree) inferior in fineness to the (gold stranded called) Dandavani, and one thousand five hundred kalanju of gold, which was one (degree) inferior in fineness to the Dandavani, altogether five thousand kalanju of gold.

3. To the image, which Alwar Parantakan Kundavaiyar had set up to her mother, (she) gave:-

4. Twenty ear - rings (kambi) consisting of six kalanju and (one) kuruni of gold.

5. One string of beads for the marriage — badge (itself).

6. To (the God) Dakshina - Meru - Vitankar (she) gave:-

7. One ornament consisting of a single string one which were strung thirty five old pearls,—viz., roundish pearls – (anuvattam), polished pearls (oppu-muttu) and small pearls,—(kuru-muttu), two corals (pavazham), two lapis lazuli (rajavarta) (one) talimbam, (one) padugam and (one) kokkuvay, and which weighed four kalanju, eight manjadi and four tenths, corresponding to value of eleven (kasu).

8. To (the goddess) Umaparamesvari, who is the consort of our lord Dakshina - Meru - Vitankar, (she) gave:-

9. One ornament consisting of a single string one which were strung thirty five old pearls, - viz., roundish pearls, polished pearls and small pearls, two corals, two lapis lazuli (one) talimbam (one) padugan and (one) kakkuway, and which weighed four kalanju, nine manjadi and (one) kuruni, corresponding to the value of twelve kasu.

10. For the sacred food (tiru - amirdu), temple gardens (tirupallitamam) oil for the sacred lamps, and other expenses (alivu) which are required, when the (Goddess) Umaparamesvari, who is the consort of our lord Dakshina - Meru - Vitankar, and (the Goddess) Umaparamesvari, who is the consort of our Lord Tanjai - Vitankar, are carried in procession (at) the sacred festival, (she) deposited money, to be put out to interest. Having agreed to measure from (the harvest of) the pasan in the twenty eighth year (of the king's reign), as long as the moon and the sun endure, three kuruni of paddy per year as interest for each kasu into the large treasury (bhandara) of the lord Sri Rajarajeswara (at) Tanjavur with the marakkal called (after) Adavallan - the members of the assembly (sabha) of Jannath - Chadur-Vedimangalam, a brahmadeya to Mudichchora Nadu, (a subdivision) of Nittavinodavala Nadu, have to mrsdutr every year fifty kalam of paddy for the two hundred kasu, which they have received out of (that money).

11. Having agreed to measure from (the harvest of) the pasan in the twenty eighth year (of the king's reign), as long as the moon and the sun endure, three kuruni of paddy per year as interest for each kasu into the large treasury of the lord Sri Rajarajeswara (at) Tanjavur with the marakkal called (after) Adavallar, the members of the assembly of trumbudal, alias Manukula Chulamani - Chadurvedimangalam, a brahmadeya in Akurram, (a subdivision) of Nittavinodi - Valanadu, have to measure every year twenty five kalam of paddy for the hundred kasu, which they have received.

12, Having agreed to measure from the twenty ninth year (of the king's reign), as long as the moon and the sun endure, three kuruni of paddy per year as interest for each kasu into the large treasury of the Lord Sri Rajarajeswara (at) Tanjavur with the marakkal called (after) Adavallan, - the members of the assembly of Rajasraya-Chaturvedimangalam, a brahmadeya in Uraiyur Kurram, (a subdivision) of Keralantaka - Valanadu, have to measure every year one hundred and twenty five kalam of paddy for the five hundred kasu, which they have received.

13. Having agreed to measure from the twenty-ninth year (of the king's reign) three kuruni of paddy per year as interest for each kasu into the large treasury of the lord Sri Rajarajeswara (at) Tanjavur with the marakkal called (after) Adavallan, the villages of Perumilattur in Kilar - Kurram, (a subdivision) of Nittavinoda Valanadu, have to measure every year fifty kalam of paddy for the two hundred kasu, which they have received.

14. Having agreed to measure from the twenty ninth year (of the king's reign) as long as the moon and the sun endure, three kuruni of paddy per year as interest for each kasu into the large treasury of the lord Sri Rajarajeswara (at) Tanjavur with the marakkal called (after) Adavallan, the members of the assembly of Gandaraditya Chadurvedimangalam in Poygai Nadu, (a subdivision) of Vadakarai - Rajendrasinha Valanadu, have to measure every year one hundred and thirty kalam of paddy for the five hundred and twenty kasu, which they have received out of the money, which (she) had deposited (under the condition), that every year as long as the moon and the sun endure, three kuruni of paddy should be measured as interest for each kasu into the large treasury of the lord Sri Rajarajeswara at Tanjavur with the marakkal called (after) Adavallan for the (requirements of) the image, which had been set up to Ponmaligaittunjina - Devar. (One) kuruni and two nali of paddy (are required) for (conversion into) four nali of old rice to be used) for the sacred food (tiruvamudu) at both times (of the day) two nali of old rice (being used) each time, four nali of paddy for (one) azakku of ghee (neyamudu),

— two sevidu and a half (being used) each time; six nali of paddy for six dishes of curry (kari-amudu),—three dishes curry (being use) each time (one) nali and (one) uri of paddy for (one) uri of pulse (paruppu - amudu) (one) alakku (being used) each time; (one) nali and (one) uri of paddy for half a palam of sugar (sarkaraiamudu), (one) kaisu (being used) each time; two nali of paddy for two sevidu and a half of ghee to prepare fried curry (porikkari - amudu) — one and a quarter sevidu of ghee (being used) each time; (one) nali of paddy for two plaintains (Valaippalamudu) one (being used) each time; three nali of paddy for (one) nali of curds (tayiramudu), - (one) uri (being used) each time; one uri and (one) alakku of paddy for mustard (kadugu), pepper (milagu) and salt (uppu) four nali of paddy for firewood (viragu) and (one) nali of paddy for eight arose - nuts (adaikkayamudu); four nuts (pakku) (being used) each time, - and for thirty - two betel leaves (vellilar - amudu); altogether,—including the old paddy for the boiled rice (pongagam) (one) tuni, two nali (one uri and (one) padakku and one nali of paddy every year, or, (including) the excess (erram) of (one) kuruni and seven nali of paddy, one hundred and thirty kalam of paddy.

15. For realizing fifty one kasu, - viz., twenty six kasu for the sacred cloth to be worn by this (God) two kasu for four sacred curtains, two kasu for four sacred towels (tiruvornalai) two kasu for four sacred canopies (tirumerkatti), four kasu for sixteen sacred cloths on which rice is offered (tiruppavadai) and fifteen kasu for temple garlands, (tiruppallitamam) at the rate of half an akkam per day or one hundred and eighty akkam per year, twelve akkam bening reckoned as one kasu, (she) deposited money (under the condition) that, as long as the moon and the sun endure one eight akkam per month should be paid as interest for each kasu. Having agreed to pay every year from the twentyninth year (of the King's reign) as long as the moon and the sun endure, one eighth akkam per month as interest for each kasu into the treasury of the Lord Sri Viranarayana Chadurvedimangalam, a free village (taniyur) in Rajendrasimha Valanadu, have to pay every year twenty four and a half kasu for the one hundred and ninety six kasu, which they have received out of (that money).

16. Having agreed to pay every year from the twenty ninth year (of the king's reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kasu into the treasury of the Lord Sri Rajarajeswara (at) Tanjavur, the members of the assembly of Sri Parantaka - Chadurvedimangalam, a free village in Rajendrasimhavalanadu, have to pay every year fourteen kasu for the one hundred and twelve kasu which they have received.

17. Having agreed to pay every year from the twenty ninth year (of the king's reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kasu, into the treasury of the Lord Sri Rajarajeswara (at) Tanjavur, the members of the assembly of Su(la)mangalam, a brahmadeya in Kirarkurram, a (sub-division) of Nittavinoda Valanadu, have to pay every year twelve and a half kasu for the one hundred kasu, which they have received.

18. Pattattalan Achchan Adigal has to pour out daily (one) ulakku of ghee for the thirty two kasu, which he has received out of the money, which she had deposited for (purchasing) at the rate of three sheep for each kasu, ninety six sheep (the milk of) which is required (for preparing ghee), in order to keep ten twilight lamps (sandhi-vilakku) burning for this God, as long as the moon and the sun endure, at the rate of (one) ulakku of ghee per day.

19. Having agreed to measure from the twenty ninth year (of the King's reign) as long as the moon and the sun endure, three kuruni of paddy per year as interest for each kasu into the large treasury of the lord Sri Rajarajeswara (at) Tanjavur with the marakkal called (after) Adavallan — the villagers of Kundavinallur in Karambai Nadu, (a subdivision) of Nittavi Nadu have to measure every year one hundred and thirty kalam of paddy for the five hundred and twenty kasu, which they have received out of the money, which (she) had deposited (under the condition), that every year, as long as the moon and the sun endure, three kuruni of paddy should be measured as interest for each kasu in to the large treasury of the

Lord Sri Rajarajeswara (at) Tanjavur with the marakkal called (after) Adavallan for (the requirements of) the image, which Alwar Parantakan Kundavaiyar, (who was) the venerable elder sister of the Lord Sri Rajarajadeva (and) the great queen of Vallavaraiyar Vandyadevar, — had set up to her mother. (One) kuruni and two nali of paddy (are required) for (conversion into) four nali of old rice (to be used), —the sacred food (tiruamudu) at both times (of the day), two nali of old rice (being used) each time, four nali of paddy for (qje) alakku of ghee—two sividu and a half (being used) each time, six nali of paddy doe six dishes of curry, three dishes of curry (being used) each time, (one) nali and (one) uri of paddy for (one) uri of pulse,—(one) ulakku (being used) each time, (one) nali and (one) uri of paddy for half a palam of sugar, (one) (being used) each time, two nali of paddy for two sevidu and a half of ghee, to prepare the fried curry, one and a quarter sevidu (being used) each times, (one) nali of paddy for two plantains, one (being used) each time, three nali of paddy for (one) nali of curds, (one) uri (being used) each time, (one) uri and (one) alakku of paddy for mustard, pepper and salt, four nali of paddy for fire wood, and one nali of paddy for eight areaca-nuts,—four (nuts being used) each time - and for thirty-two betal leaves - altogether, — including the old paddy for the boiled rice,—one tuni. two nali, (one) uri and (one) alakku of paddy every day, one hundred and twenty nine kalam, two tuni. (one) uri and (one) alakku of paddy everyday, one hundred and twenty-nine kalam, two tuni, (one) padakku and one nali of paddy every year, or, — (including) the excess of (one) kuruni and seven nali of paddy, including the excess of (one) kuruni and one hundred and thirty kalam of paddy.

20. For realizing sixtyone kasu every year, viz., thirtysix kasu every year for the sacred cloth to be worn by this Goddess. Two kasu for four sacred curtains, two kasu for four sacred towels, four kasu for sixteen clothes on which rice is offered, two kasu for four sacred canopies, and fifteen kasu for temple garlands, at the rate of half an akkam per day or one hundred and eighty akkam per

year,—twenty akkam being reckoned as one kasu, (she) deposited money (under the condition) that, as long as the moon and the sun endure, one eighth akkam per month should be paid as interest for each kasu. Having agreed to pay every year from the twentyninth year (of the king's reign), as long as the moon and the sun endure, one eighth akkam per month as interest for each kasu into the large treasury of the Lord Sri Rajarajeswara (at) Tanjavur, — the members of the assembly of Sri Parantaka Chadurvedimangalam, a free village in Rajendrasimha Valanadu, have to pay every year sixty one kasu for the four hundred and eighty-eight kasu, which they have received out of (that money).

21. Pattattalan kaliyan(pa)radan (i. e. Bharata) has to pour out daily (one) ulakku of ghee for the thirty two kasu, which has received out of the money which (she) had deposited for (purchasing), at the rate of three sheep for each kasu — ninety six sheep, (the milk of) which is required (for preparing ghee), in order to keep ten twilight lamps burning for this (Goddess), as long as the moon and the sun endure, at the rate of, (one) ulakku of ghee per day.

INSCRIPTION No. 16.

INSCRIPTION OF RAJENDRA No. 67

Vol. II Part III. P. 306

Introduction:- This inscription is dated on the 6th year of the reign of Koparakesari Varman, alias Rajendra Deva and opens with a short poetical account of the deeds of this king from which we learn that invaded Irattapadi, i. e., the western Chalukya Empires, and that defeated Adavamalla at Koppam on the bank of the "great river" The immediate object of the Tanjavur inscriptions of Rajendra Deva is to record that in the 4th year of his reign the King assigned a daily allowance of paddy to a troop of actors who had to perform a drama entitled Rajarajeswara Nataka in the Rajarajeswara temple on the occasion of an annual festival in the month of Vaigasi. Two years latter in the 6th year of his reign the king further ordered that his previous donation should be engraved on the stone wall of the temple.

I. Hail! Prosperity! While the army of his elder brother was at (his) back, the king (who wielded) the sceptre (and) was embraced by (the goddess of) Prosperity, conquered the seven and a half lakshas of Irattapadi. (He) did not meet with opposition in battle, and his drum was sounding through the eighth directions. Having heard (this) report, (Adavamalla) proceeded to Koppam on the bank of the great river and fought against (him). (But he) converted into reek corpses (that) covered the earth the whole warlike army of Adavamalla. Having perceived this, Adavamalla became afraid, incurred disgrace, and run away, (The king) seized his elephants and horses, troops of camels, women and treasures and anointed himself (in commemoration) of the victory. In the sixth year (of the reign) of (this) Koparakesari Varman alias the Lord Sri Rajendra Deva, who was graciously seated on the throne of the heroes.

2. "In accordance with our declaration to made an allowance at the rate of (one) tuni of paddy per day for acting the Rajarajeswara Nataka in the temple of the lord Sri Rajarajeswara we have assigned (the above) as allowance to the actor (santikuttam) Tiruvalan Tirumudukunram, alias Vijaya - Rajendra - Acharyan, and to the members of histroop (varge)". After this royal order, addressed to the temple managers and to the accountants, signed by the royal secretray Udara - Vidanga - Vilupparaiyar, (and dated) on the (16) the (day) of the fourth year (of the year) had reached after a (second) royal order, intimating that it should be caused to be engraved on stone in the temple of the lord Sri Rajarajeswara that the person was to enjoy the allowance, addressed to the Dandanayaka Parakesari Pallavaraiyan, signed by the royal secretary Edirili - Sora - (muven)da velar, (and dated) on the (16)th (day) of the 6th year (of the reign), and reached, and after a letter of Rajarajabrahmarayar to the same effect had reached, (the mater) was engraved on stone that, for acting the Rajarajeswara Nataka to the same effect and reached, (the mater) was engraved on stone.

It was engraved on stone that, for acting the Rajarajeswara Nataka at the great festival of the lord in (the month of) Vaigasi, Tiruvalan Tirumudukunram, alias Vijaya Rajendra Acharyan, should receive, as long as the moon and the sun endure, at the royal treasury one share of our hundred and twenty kalam of paddy per year, or (one) tuni of paddy per day, (measured) by the marakkal called (after) Adavallan, which is equal to a Rajakesari, as an allowance for himself and for the members of his troop.

INSCRIPTION No. 17.

INSCRIPTION OF VIRARAJENDRA I No. 20

Vol. III Part III. P. 33

Introduction:— This inscription refers itself to the time of Rajakesari Varman alias Virarajendra Deva I (line II) and records a royal grant which was to take effect from the year which followed after the III year". i. e., from the forth year of the King's reign. The immediate purpose of the subjoined inscriptions to record that king residing in the palace at Gangaikondasolapuram granted to the Karuvur temple the village of Pakkur, which like kaurvur itself belonged to Vengala Nadu, a district of Adirajaraja Mandalam.

(Line I) Hail! Prosperity! while the Goddess of fortune was prospering, while the circle of the great earth rested on the (the King's) roundarm (as lightly) as his bracelet of jewels, and while the shadow of (his) royal white parasoh (set with) numerous jewels protected the living beings of the circle of the earth (more tenderly) than the mother that bore (them); while (all) other kings (wearing) sounding ankle rings took shelter at his feet; (and) while the kali (age) in despair, retreated to (its natural abode; the abyss — (the king) duly bestowed a splendid crown of jewels on (his) incomparable elder brother, (Ala) Vandan, (long with the title) Rajaraja who is praised on the great earth'—

(Line 2). He was pleased to grant the Pandi — Mandalam whose crown of jewels is exalted in this world, to his royal son Gangai Konda Solan, (along with the title) 'Sola Pandiayan, (the brilliant crown on Mudikonda Solan, whose hand (held) the sword (and) whose spear had a sharp point, (along with the title) 'Sola pandiyan (the leader) of an army of very tall elephants'. (He) bestowed

a brilliant crown on Mudikonda Solan, whose hand held the sword (and) whose spear had a sharp point, (along with the title) Sundra Solan, and conferred endless great distinctions (on him), (thus he) granted to each of his numerous relations suitable great riches.

(L. 3). (He) drove from the battle-field in Ganga - Padi into the Tungabhadra the Mahasamantas, whose strong hands (wielded) cruel bows along with Vikkalan who fought under banner that inspired strength.

(L. 4). (He) attached and destroyed in irresistible, great and powerful army which he (viz. Vikkalan) had again despatched into Vengai Nadu, cut off the head of the corpse of the Maha-Danda Nayaka Chamundaraja's, and severed the nose from the face of his (viz., Chamundaraja's) only daughter, called (Na)galai, (who was) the queen of Irugayan (and) who resembled a peacock in beauty.

(L. 5). The enemy full of hatred, met and fought against (him) yet a third time, hoping that (his former) defeats would be revenged. (The King) defeated countless (samantas), together with these (two) sons of Ahavamalla, who were called Vikkalan and Singanan, at Kudalsangamam on the turbid river. Having sent the brave van-guard in advance, and having himself remained close behind with the Kings allied to him, (he) agitated by means of a single mast elephant that army (of the enemy), which was arrayed (for battle), (and which) resembled the northern ocean. In front of the banner troop, (he) cut to pieces Singan, (the King) of warlike (Kosalai) along with the furious elephants of his vanguard. While Kesevedandanayaka, Kettarasan, (Marayan) of great strength, the strong Pott(ra)yan (and) Iruchchayan were fighting, (he) shouted:- "(Follow) Muvendi, (who wears) a garland of gold", and to cut to pieces many Samantas, who were deprived of weapons of war. Then Maduvanan, who was in command, fled, Vikkalan fled with dishevelled hair, Singanan fled, (his pride (and) courage forsaking him). Annalanand all others descended from the male elephants on which they were fighting in battle, and fled, Ahavamalla too, to whom (they were) allied, fled before them, (The king)

stopped his fast furious elephahnt, put on the garland of victory, siezed his (viz., Ahavamalla's) wives, his family treasures Coaches, parasoto, tumpets, drums, conopies, white chamares, the bore - banner, the ornamental arch (makaratorana) the female elephant (called) Pushpaka and a herd of war elephants, along with a troop of prancing horses, and amidst (general) applause, put on the crown of victory, (set with) jewels of red splendour.

(L. 9). (He) despatched (the banner of) the ferocious tiger into all directions and cut off the beautiful heads, sarrouned by garlands (won) on battle fields, of the King of Pottapi, whose horses chafed under the bridle, of varan, of the (kerala) (who wore) large ankle-rings, (and) of the younger brother of Ja(na)natha of Dhara. (He caused to be) trampled down by a furious most elephant the King of the south (i. e., the Pandya), (who were) golden ankle-rings, the young son of Sri Vallabha, (and) Virakesarin whose crown of jewels glittered as the lightning, and captured Madakodu (7).

(L. 10) (He) wielded the scepture beyond (all) limits and illustrated the laws of the Vedas by (his conduct).

(L. 11). (During the reign) of (this) King Rajakesari Varman alias, lord Sri Virarajendra Deva, who illustrated (by his conduct) the laws of Manu, which are hard to follow and was seated on the royal (throne), (which he) hard acquired by right of warlike deeds while the marculess banner of heroism, along with the banner of liberality, was raised on high (as if) to say:— "Let (all) applicants come:—

Being graciously seated in the royal bathing-hall within the palace at Gangaikondasolapuram, (the king) granted, with a libation of water, (the village of) Pakkur in Vengala - Nadu, (a district) of Adhirajaraja Mandalam, and was pleased to order that this village, excluding the tax-paying land in the portion of theryots, should become tax free temple and from (the year) which was opposite to the 3rd year (of his reign) (including) revenue, taxes, small tolls, clavaï, ugavai, (the three fines called) Memunadu, Danda and Kurram, (every place) where the iguana runs, the tortoise crawls, an anthill rises (and) sprouts grow, the grass for the calves, and (the land) enjoyed in full by the great village; that (this village) should pay to (the God) Mahadeva of Tiruvanilai (temple) at Karuvur in the same nadu the revenue (hither to) paid by this village, (viz., three hundred and three and a half kalanju and (one) twentieth manjadi of gold, and three thousand five hundred and thirty one kalam and (one) tuni of paddy:— (and) that (this Village) should be entered in the revenue register (vari) as tax free temple land from (this) year forward.

(L 15). Accordingly the royal secretary, Vanava - Pallavarayan, the lord of Tali - Tiruppanangadu (and) the lord of Nervayil in Panaiyur - Nadu, (a district) of Kshatriyasikhamanivalanadu, having written that (the king) had been pleased to order (thus) (and) the chief secretary Achchudam (i. e., Achuta) Rajarajan, alias Tondaiman, the citizen Uttama - Solan, alias Virarajendra - Jayamurinadalvan, and Virarajendra Mangalapperaraiyan having unanimously approved (of this document). Virapattiran (i. e., Virabadra (Tillai - Vidangam), alias Vilavarajarajan, ordered: "Let it be entered in our revenue register in accordance with intimation received".

(L. 17). In accordance with his order, Udayadivakaran Kuttaduva, alias Virarajendra Mallavarayar, (one of)the heads of the assembly (and) the lord of Jayankondasolanallur in Panaiyur Nadu, (a district) of Kshatriyasikhamani - Valanadu, Virarajendra Brahmadhirayar, (A) rangan Tiruchchirrambalam-ndaiyan, alias Venavam Muvendavelan, of (P)eriya (Ku)daiyu(N) in Nenmalai Nadu (a district) of Anumoli-Deva Valanadu, (Kada)n Vidi - Vidangan, alias Jayankonda Sola -

Vilapparaīyar, the lord of (Pu)nai(kku)di in T(evur-na)du, (a district) of Adhirajarajava)lanadu, (Atta)ni (Siyaruna)n (Mu)di Vilupparaīyan, the lord of (Pun)di in (Pu)liur Nadu, (a district) of Vijayarajendra-Valanadu,..... (Rajendra) Bhattar, Vin(nava) Narayana Bhattan of Kochch(a) kk(a)r - Pu(ra)m (hear) Mudimangalam in (Ni)garilisolanadu, A sub division) of Ru(l)li Nadu in Uttamasola Valanadu, a district of Rajaraja Pandikula - Valanadu, and Uyyakkondan, (one of) the despatching clerks

(L. 21). "Our revenue officers having entered (this) in the revenue register in accordance with the royal order let it be engraved on copper and on stone (that this village was given) as tax free temple land to (the God) Mahadeva of the Tiruvanilai (temple) for the expenses of burnt offering, oblations and worship".

(L. 22). This (is) the writing of Archudan (i. e., Achyuta) Raja-Narayanan Tondaiman. The writing of the citizen Uttamasolan, alias Rajaraja Brahmadinayan. This is the writing of Araiyan Virarajendra Jayamunnadalvan. This (is) the writing of the superintendent Udaya-Divakaran Kuttaduvan Virarajendra - Malavarayan, the lord of Jayankonda - Solanallur in Panaiyur - Nadu (a district) of Kshatriyasikamani Valanadu. This (is) the writing of Venavan Muvendavelan. This (is) writing of Jayankonda - Sola - Vilupparaīyan. This is the writing of (Attani Siyaruran Mudi) Vilupparaīyem. This (is) the writing of the royal secretary, Vanavan Pallavaraīyan. This (is) the writing of Uyyakkondan, the despatching clerk.

(L. 25). "This (charity is placed under) the protection of all Maheswaras, The blessed feet of him who will protect this charity (shall be) on my head.

INSCRIPTION No. 18.

INSCRIPTION OF KULOTUNGA I No. 70 AT SRIRANGAM.

Vol. III Part II. P. 149

Introduction:- This inscription (No. 62 of 1892) is engraved on the east wall of the third prakara of the Ranganatha temple of the island of Srirangam near Trichinopoly. It mentions Srirangam as Tiruvarangam (L. 16) and the temple of Tiruvarangadevar (L. 10)

This date is the 18th year of the reign of Kulotunga I. The historical introduction does not add any fresh details to those narrated at the beginning of the inscription of the 14th and 15th years. The inscription records that a certain Kalingarayar granted to the temple 6½ kasu with the condition that the interest should be applied to defaying the cost of offerings on two festival days.

As discovered by Mr. Venkaiya, the subjoined inscription fixes the time before which two of the twelve Vaishnava Alwars who were the authors of the *Nalayiraprabhandam*, must have lived. For, (1) it refers to the recital of the text beginning with *Tettarundiral*. (1. 13) which is the 2nd chapter of the sacred hymn of Kulasekhara; and (2) the names of the three of the (temple) of officials who are mentioned in the inscription prove that the Vaishnava saint Sadagopar or Nammalvar was already at that time well known and highly venerated. As noticed before, his work, the *Tiruvaymoli*, is presupposed already in an inscription of Rajaraja I. These epigraphical evidences are fatal to the theory of Dr. Caldwell, who placed the Alwars in the 12th or 13th century.

TRANSLATION.

(L. 10). In the 18th year (of the reign) of King Rajakesari-Varman, alias the emperor Sri Kulotunga - Soladeva, who etc., — by

by order of the magistrate (adhikari) Nisha(dharajar, the manager of the temple of the God Tiruvarangadevar, the following was agreed on and given in writing to Aryan (Garu) da(v)shan, alias Kolingarayar?, by us, the committee of the Sri - Vaishnavas: Tiruvelu(di)nadu - Dasar, Vadamadurappiranda(n) Nambi Irayura(li) Nambi r Narayana - Nambi of Marakamangalam; (2) the members of the committee of the temple treasury, kurugaikavalan Aravamudu of the Harita (gotra), Tiruvaykkulam Vdaiyan Sriraghavan of the Harita (gotra), Kesavan (Kesava) (T)ni-Ila(n)jīngam of the Harita (gotra), Kesavan Arivariyan of the Bharadvaja (gotra), Tiruva(ran)ga Narayanan Sri Krishnan of the Bharadvaja (gotra), and Aravamudu Sri Raman of the (H)arita (gotra) (3) the accountants of the assembly Aarayan Ambals..... and..... ..arruvappiriyān; and (4-) the accountant of the Sri Vaishnavism; Tiruvengadavan Soman, alias Padinettunadu Kilavan.

(L. 13). During the far festival in (the month of) Appigai (Aippasi) and during the festival in (Panguni) on the night of that day on which the bathing water (of the idol) is distributed at the time when (the idol) has been placed under the sacred punnai (tree) and is listening to (the recital of the hyan) Tattarundiral, the following requirements have to be supplied) on this day of either festival:- For one hundred cakes to be offered (to the God) are required one padakku of old rice, three nali of pulse (paruppu), three nali of ghee, one hundred palam of sugar, three ulakku of pepper, one ulakku of enmin, three ulakku of salt, fifty plantains, five co-coanuts, ten young co-coanuts, one hundred and twenty areccanuts, one sevidu and a half of camphor-oil twelve bundles of teri leaves and two manjadi of camphor. (For all this), for those who pound (the rice into) flavour for the cakes, for those who carry water, for those who fetch fire-wood, for those who fry the cakes for pots, and for other requirements he deposited six and a quarter kasu, to continue as long as the moon and the sun endure.

(L 15) Having received these six and a quarter kasu, we shall be bound to supply the offerings in this way at both festivals out of the interest for as long as the moon and the sun shall exist.

Thus, (it should be) caused to be engraved on stone. Having agreed thus, we, the Pujaris of the God, gave a written agreement.

(L. 16), We the great assembly of Tiruvarangam shall be bound to continue this as long as the moon and the sun exist. This (is placed under) the protection of the Sri-Vaishnavas).

INSCRIPTION No. 19.

INSCRIPTION No. 80. S. I. I. VOL. III, PART II, pp. 180.

INSCRIPTION OF VIKRAMACHOLA.

Introduction:- This inscription (No. 33 of 1893) is engraved on the west wall of the stone platform called 'the mountain' (malai) in the Arulula-Perumal temple at little Conjeevaram. As in the inscription of Ravi-Varman, the temple is here stated to be situated in Tiruvattiyur, which belonged to Eyil Nadu, a sub division of Eyirkottam. (L. 2).

The inscription is dated in the 9th year of the reign of Parakesari Varman, alias Vikramachola Deva. The short poetical introduction mentions nothing of historical importance besides the conquest of Kalinga and the name Vikrama Chola's queen, Mukkokkilan-Adigal. These two points are, however, sufficient to enable us to identify the King with the Vikrama Chola of the inscriptions opening with the words "Pumalaimidai Nadu" who claims to have burnt the country of Kalinga and one of whose queens was named Mukkokkilanadi.

The inscription records that a private person made over to the temple 780 kalam of paddy with the stipulation that the interest which amounts here to 50 percent, should be applied for the requirements of the worship on 13 days of every year, viz., on the day of the nakshatra jyestha. In this nakshatra, we are told, were born the two Vaishnava saints Pudatalwar and Poygaiyalvar? who were pleased to compose hymns in praise of the God (Alwar) of Tiruvettiyur. (L. 2) That portion of the Nalayiraprabhandam which is entitled Iyarna, opens with two humns of 100 stansas each, the first of which is ascribed to Poygaiyalvar and the second to Pudattalvar. In the first (verse 77)

reference is made to Vehka and in the second (verse 95f) to Attiyur. The Second name has to be referred to the temple at Tiruvettiyur. i. e., the Arulala Perumal temple, and the first may be connected with the name temple because Vehka is the Tamil name of the river Vegavati, which flows past the temple, — of Arulala Perumal. (At any rate the mention of the two Alvars as recognized saints in the subjoined inscription proved that they must have lived a long time before the 12th century of the christian era. As stated before (pp 148) two other Alvars, Kulasekarar and Satagopar are presupposed by an inscription of Kulotunga I at Srirangam. In the annual report for 1899 (pp. 10) Mr. Venkaiya states that an inscription of Sola-Kerala Deva, whom he places in the 11th century of the christian era, quotes the hymn Tirunedundandagam. This is the name of the last hymn of the Periyatirumozhi, that portion of the Nalayiraprabhandam. Which was composed by Tirumangaiyalvar. The upper limit of this Alvar is the beginning of the 8th century A. D. for he celebrates in one of his hymns the temple of Parameswara Vinnagaram at Kanchi, i. e., the Vaikuntha Perumal temple at Conjeevaram which seems to have been founded by the Pallava King Parameswara Varman II.

TRANSLATION.

(L. I). Hail! Prosperity! While the goddess with the lotus, (i. e., Lakshmi) wedded (the king) while the goddess of the Earth prospered, while the goddess of speech was resplendent, while the goddess of victory loved (him), (and) while (all other) Kings bore (on their heads) his two lotus feet, (he) put on the jewelled crown by established right. While (his) sceptre went and made all regions prosper, the cruel kali(age) was driven away, and true righteousness flourishes. (He) despatched mountains of rut (i. e., elephants) to subdue Kalings. His discus wandered (as far as) the circular mountain surrounding (the earth), (and his) single parasol cast its shade up to the two luminaries (i. e., the sun and the moon). Having performed the anointment of victory, (he) was pleased to take his seat on the throne of heroes together (with his queen) Mukkakkilanadigal.

(L. 2). In the ninth year (of the reign) of this King Parasari Varman? alias the emperor of the three worlds, Sri Vikrama-Sola Deya.

When on the day of Tirukkettai (jyeshtha) on which were born the saint Pudattalvar and the saint Poygaiyalvar, who were pleased to compose hymn in praise of the God (Alvar) of Tiruvattiyur in Eyil Nadu, (a sub division) of Eyirkottam (a district) of Jayankonda-Sola Mandalam, (the god) Arulala Perumal is carried out, is bathed eightyone times, and received great offerings, one padakku and two nali of paddy (are required) for thirty six pots of sprouts to be offered at the bath, viz., one uri of paddy to be spread underneath each pot, four nali of rice to purchase seeds for sprouting, six nali and one ulakku of rice as fee (for wishing) an auspicious day (punyaha) two nali and one uri of rice for offerings (balidravya), one nali and one ulakku of oil for a perpetual lamp (burning) near the sprouts on five days, viz., one ulakku of oil on each day, three ulakku and one alakku of ghee for the Kritahardhanam, five kuruni and one uri of paddy (to be spread) underneath eightyone water pots (Kalasa) for the bath, four nali of paddy for four large pots (kumbha), two nali of rice (to be spread) underneath one water pot (coated with) Chunnam, thirteen pieces of cloth costing one kanam (of gold), to urap round the water pot, half of a palam of thread, to tie round the water - pot, for the bath, three nali of ghee, one nali of honey, three nali of the milk, three nali of curds, the necessary ingredients for the bath, five metals and five gems, forty palam of saffron (nandan - manjal) (to be mixed) with the chunam, one uri of lamp oil, one uri of ghee for burnt oblations (home), three kasu of sandal, six twentieths of camphor, half a kalanju of agallochum, one and two twentieths manjadi of musk, and two and four twentieths manjadi of civetfet, to be rubbed on (the image), four nali of rice for mettirai (?), for the great offering, three kalam and one kuruni of rice, one padakku, two nali and one uri of pulse, and eight hundred and twenty five palam in weight of vegetables of various kinds, for the vegetables, four nali of salt, one uri of pepper, one alakku

and two and a half sevidu of mustard, one alakku of cumin, twenty palam of sugar, and one uri of ghee, to offer with the rice, thirty two and a half palam of sugar, eleven nali and one alakku of ghee, fifty five plantains, one tuni of curds, and three kasu of sugar - candy, for tirukkannamadaï (?) two nali of rice, one ulakku of ghee, twenty palam of sugar, and ten plantains, for cakes, one padakku of rice, two nali and one uri of ghee, eighty palam of sugar, one alakku of pepper, two sevidu and a half of cumin, and three bundles of fire-woods, four pots, one kalam of paddy, one and a half of sevidu of cardamoms (to be mixed) with water, four hundred and fifty arecanuts and nine bundles of betel leaves, one nali and one uri of lamp oil, three nali of oil for twelve torches of the lamp lighters, and two nali of oil for lamps held by images.

(L. 8). Altogether, for each day of Tirukkettaï, thirty kalam of paddy calculated by the average price (and measured) by the marakkal of Arumalinangai with which requirements of this temple are measured, were given in order to defray these (requirements). Consequently for (thirteen) days in one year three hundred and ninety kalam of paddy are required.

(L. 9). For (this purpose) seven hundred and eighty kalam of paddy were measured into the treasury of this god with the marakkal of Arumolinangai, with which the requirements are measured, by Mulaiyur-Udaiyan Vengadan Aditta Devan, alias Vangattaraiyan, of Vanga-Mulaiyur in Manni - Nadu, (a sub division) of Virudarajabnayam Kera-Valanadu, (a district of) Solamandalam. The interest on these seven hundred and eighty kalam of paddy, at the rate of thirty two kalam, one tuni and one padakku of paddy per month amounts to three hundred and ninety kalam of paddy per year, the rate of interest being one half kalam. (per kalam).

(L. 10). We, all the members of the temple committee of this temple:- Rajarajakramavittan of Pundavattanam (i. e., Pundravardhana); Dutahari - Ninranaryana Kramavittan; Pandavaduta Kramvittan of Mrihesthaham (i.e., Brihatsthala); Ilaiyako - Kramavittan of Pundavattanam,

Butahari - Vennalkutta - Kramavittan; Dutahari-Ilaiya Rurala-Kramavittam, and the accountant of the temple, Uttiramelur - Udaiyan, alias Etti Tirukkalatti - Udaiyan? caused to be engraved on stone that, as long as the moon and the sun shall last, provision, shall be made cut of these three hundred and ninety kalam of paddy (the required principal) having been deposited in the treasury in accordance with thus provision for the requirements of (the God) Amlala Perumal when, on the day of Tirukkettai in each month, (he) is carried out, is bathed, and receives great offerings,

(L. 12). This (is) the writing of Uttiramelur Udaíyour, (alias) Etti Tirukkalatti - Udaiyan.

INSCRIPTION No. 20.

INSCRIPTION OF KULOTTUNGA III.

INSCRIPTION No. 86. AT CHIDAMBARAM.

S. I. I. VOL. III, PART II, pp 210.

Introduction:- This inscription (No. 457 of 1902) is engraved on the west wall of the second prakara of the great Saiva Temple of Nataraja at Chidambaram in the South Arcot District. It is dated on the 88th day of the 9th year of Kulottunga Chola III and records that the King sanctioned a grant of land to the temple by a certain Kerala Rajan (LL 6 & 10). The land granted was situated in two hamlets of Chidambaram the first of which bore the name Kadavaychcheri is found on the map about 2 miles south of Chidambaram, and Tillainayaganallur survives as the name of a neighbouring village which has now been joined to Usuppur. The second hamlet, Sattangudi alias Mahipalakulakala Nallur. (I. 7), (I am unable to identify).

TRANSLATION.

(Line 1) Hail! Prosperity! (The King) put on the beautiful crown in order to protect the earth to the end of the world, while clouds were abundant and (hence) the fortify (of his country) increased, while the conduct (prescribed) in the four true Vedas prospered, while the goddess of Fortune and the goddess of victory were greatly delighted (to be his wives), while his parasol shone like the white moon. While victorious kings bowed at (his) feet, while the goddess of the Earth rejoiced, while the rules of Manu flourished and spread, (and) while (the King's) discus and Sceptre went (and) ruled every Nogopm.

(L. 2). While, by an army despatched at the requests of Vikrama Pandya, the son of viz., Pandya was subdued, while Elagam

was subdued, while the Mara army was subdued, while the Singala soldiers (and) (their) noses cut off and rushed into the rolling sea, (he) attacked Vira Pandya, (forcing him) to turn (his) back, took Madurai and the throne, set up a pillar of victory, was placed to bestow that (city of) Madurai, the throne and the country on the Pandya who had taken refuge (with him), and raised the banner of liberality, together with the banner of heroism which displayed the body (of the tiger).

(L. 3). On the eighty-eighth day of the ninth year of (this) king Parakesari Varman, who was pleased to be seated together with (his queen) Bhuvemamulududaiyal on the throne of heroes (which consisted of) pure gold, alias the emperor of the three worlds, Sri Kulottunga Sola Deva, who was pleased to take Madurai - the following order was issued (by the king) and received.

(L. 4). In order to layout a flower garden (which shall furnish) the garlands to be placed on (the image of) Aludaiyar, and in order (to provide) tax free (land) for the maintenance of the flower garden, (viz) for (supplying) clothing and food to the attendants who work in this flower garden, Tiruvegambam Udaiyan Tiruvasantisvaram Udaiyan alias Kerala Rajan, a native of Perunallur in Kil - Vengai - Nadu, (a sud division) of RajarajaVala Nadu, purchased (the following) land from several persons in the name of another, (viz) in the name of Ulaich-charanan Vadugan Tirunattamadi of Perumbanappuliyur

(L. 6). In Kadavachcheri alias Tellainayaganallur, a hamlet of this village, one twentieth (veli) of dry land in the second square of the first kannaru to the west of the road of Sundra Sola (and) to the south of the channel of Uttama Chola, and in Sattangudi alias Mahiparukulakalanallur, (near) seri (i. e., Kadavachcheri) a hamlet (of this village) one half (veli), three twentieths, three eightieths, one hundred and sixtieth and one - three - hundred - and twentieth more or less of classified land in the first and $1/320$ of three quarters, four twentieths, one - hundred and - sixtieth and one three-hundred-twentieth - more or less of classified land in the first square of the fourth kannam to the west of the road

of kundavaī (and) to the south of the channel of Uttama Sola, altogether, including the dry land according to the village accounts) one helf (veli), four twentieths, three eightieths, one hundred - and - sixtieth and one three hundred and twentieth, and $1/320$ of three quarters, four twentieths, one hundred and sixtieth and one three hundred and twentieth of land.

(L. 8). Of (this), one hundred and sixtieth (veli) and one three hundred and twentieth, $1/320$ of nine twentieths and three eightieths, and ($1/320$) of three quarters and three eightieths (is) second-crop land.

(L. 9). (This land) has to be added to the various plots in this village (which are) the temple property of (the God) Aludaiyar, as flower - garden, and as tax free (land) for the maintenance of the flower garden. Out of the money which this village has decided to levy from this land, the money which anues from the Second-crop assessment has to be deducted from (the amount due by) the village. This has to be engraved (on) stone on the wall near the Tiruppumandapam in the temple. The services etc..... which have to be rendered by the attendants of other flower - gardens, shall not be donated from the two attendants of this flower - garden.

(L. 10). Kerala Rajan had submitted to us that (the above request) might be sanctioned, we ordered that it should be done thus, and directed the revenue officers to be enter (that land) as such in the account (book)'.

(L. 11). From the ninth (year of the king's reign) forward, this land has to be added to the various (their) po lots (of this) village) and has to be considered as flower - garden and as tax free (land) from the maintenance of the flower - garden (viz) for supplying clothing and food to the two attendants of the flower - garden, (and) amounting to one kuruni and four nali (of flowers) per day for each person, have to be supplied in advance to the Tiruppumandapam. The services etc., which have to be rendered by the attendants of (other) flower - gardens

shall not be demanded from these (attendants)" written by the royal secretary, Rajanarayana Muvendavelan.

(L. 13). (The above) was copied from the order received which was written (by the royal secretary) and signed by Viluppachirajar, Nulambhadhinajar? Pandiyarajar? Kalappararajar, Nandiyarajar, Rajavallabha Pallavarayar and Vainadhinarajar.



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